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C. J. RYDER, D.D., *Managing Editor* | E. H. HAMES, *Business Manager*

OUR YOUNG PEOPLE

The forthcoming Year-Book will give cheering reports in regard to the work of the Congregational churches. In no part is there more reason for rejoicing than in that which has to do with the young people. There was an increase of 12,903 Sunday-school scholars in the church schools, and 1,113 in the branch schools, making a net gain of 14,016. There were 108 more Christian Endeavor Societies reported than the year before, with 9,562 additional members. This is encouraging, but in view of the millions yet unreached efforts should be multiplied tenfold.

The Men Are Coming

There was an increase of 93 organizations for men, with a gain of 5,329 in membership. Better still, in the increase of membership in the churches the net gain for men and boys was 6,511, which was 33 more than the increase among the women and girls. None will rejoice in this more than the sisters who have had to bear more than their share of the burdens, with the joys, of Christian service.

The Women's Home Missionary Unions take as their subject for the June meetings, "Our Young People for the Church." It will be well if the church in general and the Men's Clubs will take up the same subject. One of the questions constantly arising in every organization is whether the young people shall worthily take the places, when their time shall come, of those who are now at the front. Nothing would give greater joy to the fathers, as well as the mothers, of our land than to know that the boys would loyally enroll themselves with the churches and with all that they stand for. Children's Day furnishes the best opportunity of the year for the whole church and congregation to show its interest in the young people.

The Best Evangelism

Whatever the results of evangelistic movements, there are few thoughtful students who will not concede that the best means for recruiting the church and advancing the Kingdom is in winning and holding the young people. The individual church or the denomination which can do this has the future in its hands. An effort for the young people does not interfere with, but strengthens every other good effort. If the readers of THE AMERICAN MISSIONARY will take as a motto, "Our Young People for the Church" the future Year-Books will be even more cheering than the one soon to be issued.

THE CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY

MISSIONARY AND EXTENSION DEPARTMENT.
Office. Congregational House, Boston, Mass.
President, Rev. Frederick H. Page; Missionary and Extension Secretary, Rev. William Ewing, D.D.; Treasurer, Henry T. Richardson; District Secretaries, Rev. Robt. W. Gammon, D.D., 19 W. Jackson Street, Chicago, Ill.; Rev. Milton S. Littlefield, 289 Fourth Ave., New York, N. Y.; Educational Secretaries, For the Southwest, Rev. J. P. O'Brien, 4128 Campbell Street, Kansas City, Mo.; For the Pacific Coast, Rev. Miles B. Fisher, 417 Market Street, San Francisco, Cal.

CHILDREN'S DAY

The observance of Children's Day holds its honored place in the church calendar with ever increasing significance. It falls this year on June 13th, while for local reasons different dates may be chosen. The Sunday-School Society has issued a service, "Children at Home," prepared by Rev. W. W. Sleeper, of Wellesley, whose work in this direction is unsurpassed. No subject is more important to the nation and the church than our homes. Samples of "Children at Home" have been sent to every pastor and superintendent whose name is furnished for the Year-Book. There are also re-issued, "True Patriots," "Forward," "The First Children's Day," and "The Church of To-day and the Church of To-morrow." These have all been highly commended. Samples will be sent on application. The services are furnished free to all Sunday-schools or churches which will take an offering for the Missionary, Extension, and Educational work of the Society when they are used. The observance of the day should deepen the love of the church for its young people, and strengthen the love of the children and young people for the church. Let us make Children's Day a great day.

The Society's Eighty-third Year

The report of the Missionary and Extension Department indicates a year of encouraging service. The 28 superintendents, 39 missionaries, and 9 temporary workers, distributed over the entire country, have been able to strengthen the Sunday-school interests in all parts. There were organized 231 new schools, and 100 were reorganized. There were gathered into these 9,665 members, mostly young people, and in practically every case where there was no Sunday-school.

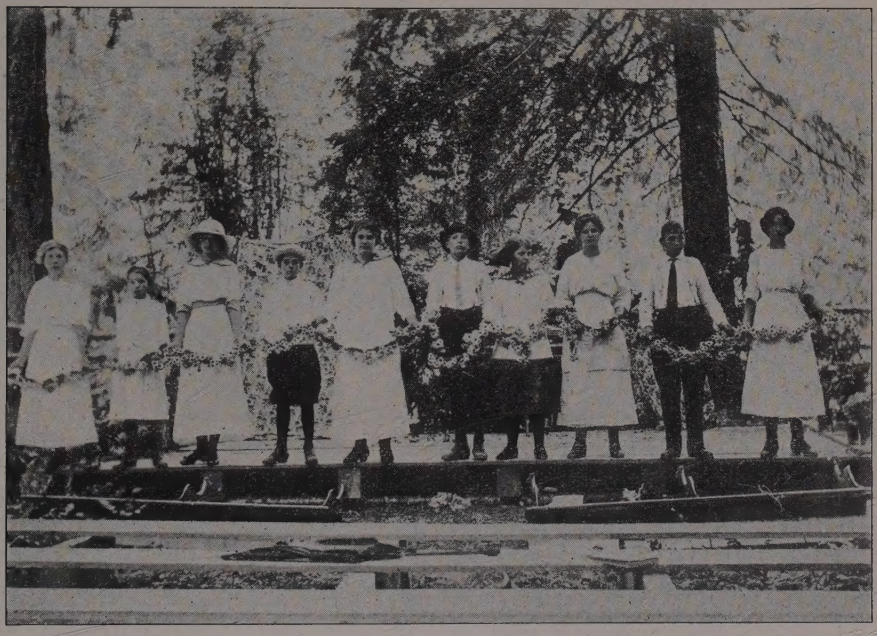
Needy schools in our own and other lands were aided with 1,160 grants of new, attractive literature. The workers of the Missionary and Extension Department conducted or assisted 1,192 institutes or conferences for improving and enlarging the Sunday-schools. Churches, Sunday-schools, Women's Missionary Unions, and Christian Endeavor Societies have been loyal in their support. A goodly number of men and women have greatly aided by gifts accompanied by personal interest. On account of business difficulties in certain sections the receipts were $785.81 less than the previous year. This with the added support for the Educational work caused a deficit of $7,515.44. The equalizing legacy fund, however,

has been increased to the extent of $4,962.32. A generous offering from all on Children's Day will more than make up this deficit.

The Future

There is a united and enthusiastic field force. There are calls for enlargement and educational improvement in all parts of our land. The largest churches as well as the smallest are asking help in meeting the Sunday-school problems and opportunities which confront them. The foreign peoples among us offer the greatest responsibilities for the church. Aliens will be reached, if at all, through their young people, and largely by Sunday-school effort of the right kind. The Sunday-school work in lands across the seas is developing with great rapidity. Our brethren there look to the Sunday-school Societies at home for help and guidance. On every hand the call is "Forward."

CHILDREN'S DAY ON THE FRONTIER



THE YOUNG PEOPLE PREPARING AT COW CREEK, OREGON

Alike in the farthest frontier communities, and in our great cities, Children's Day is fittingly observed. The above picture is one of several groups taken, when the children, the young people, and the older ones were preparing to take their part in a joyful Children's Day service at Cow Creek, Oregon. In many pioneer communities Children's Day unites the people and gives an uplift to all.

TRAINING TEACHERS FIRST

By Supt. J. F. Blackburn, Ga.

Jones Chapel has had a Sunday-school periodically in the past, but losing a few years ago their best leader, there seemed to be no one to take her place; and while, as they said, they realized the need of a school, no one seemed willing to take the lead. At the close of a day's Institute when we had organized a teacher training class of eight, we found there was a

unanimous desire to have a Sunday-school, and when some one proposed that they organize the following Sunday quite a number spoke at once, saying, "Let's organize now." It was the result of a full day's Institute, beginning at ten thirty and continuing throughout the entire day, with but an hour for lunch. We discussed the "Sunday-School Standard," "Christ and the Child," "Organization, and Teacher Training." The parents who were there were aroused and interested as never before, and I feel sure the organization is going to mean great things to the church and community. They have over a hundred children of school age.

HOLLIER MISSION SCHOOL

By Supt. C. G. Murphy, Okla., Tex. and La.

The accompanying picture may appear quite commonplace to the stranger, but to those who know its history it is beautiful. They are a little group of colored folk who live in one of the oldest parishes in Louisiana. The parish is almost solidly Catholic, descendants of the early French. These are Protestants, and there are many like them throughout the parish for which nothing is being done intellectually, morally or religiously. They are poor. They live under a heavy handicap, and can do little more for themselves than make a mere living.

They have no school where their children can be taught to read or write; no Sunday-school or church where the better natures can be developed, and the heart-longing satisfied. They were truly in need of a friend, and found a true one in our Sunday-school man, E. H. Phillips. He gathered them together, and, with a genuine interest in their welfare, put new hope and courage into them. They had no place for meetings. The building in the picture is a palace beside their homes. By much sacrifice on their part, and by the help of Sunday-school friends, they put up this building. It is now the home of the Sunday-school and the one place of meeting for the people.

The parish Superintendent of Public Schools has promised that he would try to arrange some day-school instruction for them. We secured the building with that in mind. Brother Phillips writes: "It

NOT MUCH OF A BUILDING

is not much of a building when compared with most of our churches, but it means everything to them. It will furnish a place for instruction and worship. We planted trees about it to make it an *object lesson* for the community."

We are furnishing them with supplies free; also Bibles, and sending our brother as often as possible to encourage them. At the Christmas time he gave them a great treat. He planned a service and Christmas tree, something they had never had. He gathered from outside some barrels of clothing and other presents. The little house was more than full at the service. He wrote: "There were thirty young men present; fifty-one individuals were helped; most of the articles were well worn, but gladly received. My, what fun we had when we opened the barrels! And with it all there was the real Christmas spirit."

What could make more clear to these child-like folk the Christmas message of "good will to men" than the ministry we have brought to them.

THE SMALLEST SUNDAY-SCHOOL

By Rev. J. M. Dick, Asa Bullard Missionary, Washington

Raeco is the smallest school in my district. It was conducted as a branch of our Mileta school. But at the beginning of the year, it declared its independence and self support.

Shut up on a little plat by the sea are two families, Mr. and Mrs. Reifsnider, whose cottage is shown in the picture, and the Bradford

SMALL BUT WORTH WHILE

family which furnishes the scholars of the school, Ivy and Kenneth. Ivy, a bright, pretty girl of fourteen, is the secretary. The mother of these children is an invalid. But I do not know two other children in the state who are more deeply interested in their Sunday-school and the study of the lessons.

Mr. and Mrs. Reifsnider have the true Sunday-school vision, and think it worth while to have these two children come to their pretty cottage every Sunday, where a full hour is spent, and the whole Sunday-school program gone through just as if there were a hundred. All necessary Sunday-school supplies, including our large lesson picture roll, are on hand. I believe every session has been held during the year. The average attendance is equal to the total enrollment, and the lesson study and recitations are as high as the average attendance.

My visit there was one of the most delightful of the year. Standing on the porch, are Major and Mrs. Earnest, who were informed of my coming, and came to the service in their launch, from a point farther up the beach. Captain and Mrs. Reifsnider are standing back of Ivy and Kenneth. It was a select little company and the service after the Sunday-school session was very precious to us all.

THE APPEAL OF THE NEW STATES

By Rev. H. A. Deck, Superintendent, Arizona and New Mexico.

This morning's mail makes one wish he could be in about four places at the same time. The first letter to be noted comes from a church that has been without a pastor for two months. We had planned to supply this church, but up to date I have not been able to be there at all. Sometime ago I wrote telling them I would be there for Sunday, June 14. Here is the reply: "We would be very glad to have you come and will arrange for services."

Here is the second, from a church that I have been supplying whenever possible. There is no other church in this town. "We have no one for Sunday, nor for Sunday a week."

Wouldn't this plea make you wish that there might be three Sundays in a week? "Can you not come soon and be with us one Sunday? I know this is asking a lot, but we hate to lose courage in our work for God and our Savior."

Here is the fourth, from a community in which we organized a Sunday-school recently, and held the first religious service that had been held for a long time. "We appreciate your efforts and all that you have done for us so much, and hope that you can soon be with us again."

I notice that the cyclometer shows over 2,800 miles for the month.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Office: 287 Fourth Avenue, New York.
Charles E. Burton, D.D., General Secretary; Rev. Herman F. Swartz, Associate Secretary; Reuben L. Breed, D.D., Assistant Secretary; Chas. H. Baker, Treasurer; Miss Miriam L. Woodberry, Secretary Woman's Department.

The genuine devotion of the Congregational body in the United States to the common causes of the denomination has a fresh illustration in the splendid showing of the fiscal year of The Congregational Home Missionary Society. Two years age the Society seemed justified, in view of increased receipts, in enlarging its work quite materially. Then came the low tide in receipts from legacies, on which the national Society must depend for forty-eight per cent. of its income, which necessitated a reduction in the work of some $16,000, even when the gifts of the living were in advance of previous years. After cutting this $16,000 from the appropriations, it was found that we should need at least as much from contributions as in the preceding year, and probably a little more. Three things made such returns seem wholly unlikely. First, the uncertain financial conditions; second the insistent call for special charity, and third, the fact that a special campaign had been waged by the Society for three months during the preceding year, in which Constituent States abated their percentages and special gifts were secured. Now the heartening thing is that we are able to report a substantial increase in contributions from the living during this very year of storm and stress for the comparatively prosaic work of Home Missions. This plainly indicates that the Congregationalists of America believe in our work and that they are willing to sacrifice for it. May the year on which we are entering prove one in which the fundamental work of church promotion shall be yet further enlarged.

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Secretary Breed, in connection with his Pacific Coast journeyings as a member of the Home Missions Council Deputation on Immigration, had the great privilege of studying at first hand our work in Tucson and Tempe, Arizona, face to face with the State University and Normal School. He also had the great joy of presenting Home Missions to several of our churches, among others Pomona, California, with its beautiful new building; Claremont, with its large student attendance; First Church, Oakland, fronting its downtown problems with growing faith; First Church, Berkeley, with its close touch upon university life. In Portland, Oregon, he addressed our two strong and rapidly-growing German churches—Ebenezer and Zion—and First Church, with its adequate plant that makes one think of Copley Square and New Old South, Boston. In addition delightful dinner conferences had been arranged by pastors and leaders of the churches at El Paso, Texas; Tempe, Arizona; Portland, Oregon; and Seattle and Spokane, Washington, which made possible a very real deepening of understanding and consciousness of fellowship in our great task.

WITH THE FLOATING COURT TO THE PRIBILOF ISLANDS

By Rev. Charles S. Price, Former Pastor Congregational Church, Valdez, Alaska

[EDITOR'S NOTE.—Since the writing of the following article by our pastor at Valdez, the health of Mrs. Price has required an immediate removal of the family to Southern California, thus making impossible the following up by Mr. Price himself of the plans suggested. Another pastor will be sent to Valdez at once, and it is earnestly hoped that plans may be matured, and means be speedily forthcoming, for meeting the sort of needs referred to in this article, as well as many others of similar nature. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."]

AT eight p. m., on the 15th of July, the good ship "McCullogh" of the United States Revenue Service sailed out of Valdez Bay, with the members of the only floating court in the world on board, bound for Western Alaska, and the Pribilof Islands, to hold court in the native villages, hundreds of miles away. The Hon. Fred M. Brown, Judge of the District Court, was the presiding officer, and among other members was the writer of this article, who traveled in the capacity of court crier and bailiff. We sailed to the northern part of Cook's Inlet, visiting many small villages, and while the boat made the long journey around the Aleutian Peninsula, about half the members of the floating court traveled overland to meet it again on the Bering Sea. We left the "McCullogh" at Iliamna Bay, and the great towering mountains seemed to tell us that there was in front of us an impassable barrier, through which we could not travel. We slept on the floor of the only store within three hundred miles, and started off in the early morning for the "mush" to Iliamna Village, over the Iliamna trail. Great flocks of wild ptarmigan rose from the brush as we ploughed through with our pack horses, and the trout that infested the mountain streams darted under the hiding rocks like streaks of light as we splashed across the creeks. We arrived at the village none the worse for our journey, and the following morning I was introduced to the native life of Western Alaska. The people live in underground houses known as a barabara. The entrance to these peculiar dugouts is by a small door, three feet high by two feet wide. A passageway beyond this door, just big enough to allow you to crawl, leads you to a second door, and you grope your way in the inky darkness to a third door, through which you fall into the dugout that the natives call home. On an average, these places are about ten feet square and six feet high. The floor is generally made of mud, and the only window is a tight skin drawn across alder boughs, straight overhead. The entire family live in this one room and cook by the fire of the alderwood burning in the center of the floor. The smoke makes your eyes smart, and in the dim light you are unable to make out the shape of the primitive furniture of this underground home. The fire is kept constantly burning and the smell of the cooking dog salmon and the native-brewed tea is nauseating to one who is not used to it. As a general rule, with the family live two or three gaunt-looking dogs, partly wolf and partly dog, an indispensable necessity to Alaskan homes. The family sleep with their feet toward the fire, and close up the house for the night as tight as a drum. How they live through the smoke and heat is more than I can imagine, but the practice surely tells on them, for ninety per cent. of these people are constantly sick. The women are extremely shy, and the children scatter at your approach. The men

are very friendly and are intensely interested in anything you may possess. I had with me in this village a small electric torch that interested the natives greatly. They smelled it,

CLEANING SILVER SALMON

handled it carefully, as though it would burn them, and then offered to trade anything they owned for this novelty they had never seen before. The natives of Iliamna Village have been used to the coming and going of white fur traders, and were not so interesting as the more primitive people away to the westward.

We drifted down the Kvichak River, after leaving Iliamna, until we sighted the peculiar mounds that told us of the proximity of a native village, and my first sight of the village of Caskanak will live with me wherever I go. Our approach was heralded by the barking of a great number of Malemute dogs, and on nearing a dugout I heard the sound of groaning and coughing inside. You never knock on entering these native houses, so, pushing open the first of the doors, I crawled inside. A woman was stretched on the ground. Her body was covered with sores and the sores were covered with flies. Outside I had passed a little child, presumably hers, and it was eating raw dog salmon that had been lying in the sun for several days. She had no fire and no water, and was in such condition that she could not help herself at all. Everywhere in the village we saw practically the same spectacle. Several people were lying dead in the various homes, and the natives had given up hope because the medicine man had died the day before. The nearest doctor was probably 250 miles away, and during the long months of the winter such a journey was impossible. When at last I saw this doctor he informed me that the condition of the natives in the village in which he was situated was so terrible that it was impossible for him to leave them. I administered to the wants of these dying natives as best I could, and I left them with a heavy heart, feeling the call of their silent appeal more strongly than any I had ever heard in my life. These people are very teachable, and will accept the preaching of the white missionary with the simple faith of a little child. They are now under the control of the Greek Catholic Church, which is doing absolutely nothing for them except take from them the product of their hunting in exchange for services they never get. For hundreds —yes, thousands—of miles, there is not a single white missionary of any Protestant church, and this great

ENTRANCE TO BARABARA

mass of natives are passing away without the Gospel through lack of proper attention on our part.

At Naknek we visited one of the large canneries of the Alaska Packers' Association. With the

breakup of the ice in the spring the white sails of the fishing fleet are seen by the natives coming from Seattle through the ice floes of the Bering Sea, and for two months a

A SQUAW MAN'S FAMILY

city of thousands of inhabitants is engaged in making a monster pack of the silver horde that infests the mouths of these rivers. They come —these silver and red salmon—year after year, and are an easy prey for the great gill nets of the adept fishermen from the States. For forty-eight hours, almost day and night, the pack goes on, and, with the approach of midsummer, away these thousands go, leaving the coasts of the Bering Sea uninhabited during the long dreary months of the arctic winter. No chaplain ever accompanies these ships, and the name of Christ is never heard by white or native, except in blasphemy.

At Kogiung, at Nushagak, and at Woody Point we saw the same thing, and at Dillingham we held the first session of the Floating Court. Some idea of the type of men that comprise these great cannery crews may be gathered from the fact that we had difficulty in getting men as jurors, because the majority of them are not citizens. They are mostly Chinese and Japanese coolies, with occasionally an American as foreman of a department. Southern Europe contributes quite a large percentage of these cannery hands, and a great work could be done by a missionary among these crews during the two months of their stay in the North.

Imagine the court in session. The court room was an old cannery building. In front of the Judge stood an old box table; the lawyer's bench consisted of two planks laid across trestles, and the jurors sat in chairs of every description. There was no dock for the prisoner, no outward sign of court regalia, but during the whole proceedings the silent dignity of a United States Court was felt by the throng that crowded the room.

We left Dillingham, after paying a very interesting visit to Dr. French, the Government physician for the natives at that place. He had, some time previously, found a little blind child, wrapped in a few rags, and lying in a hole that had been dug for her in the barabara of her parents. Presumably she had never been out of the place since she was born. She was dumb, emaciated, and helpless. The good doctor took her home, and carefully administered to her wants. She shows remarkable intelligence, and can not be recognized as the same child that two years ago was slowly dying in a native dugout for want of care.

READY FOR THE ILIAMNA TRAIL

For two days we sailed the placid waters of the Bering Sea, and at last arrived at the Pribilof Islands, more commonly known as the seal islands, where the fur seals congregate in

herds of thousands. We had received special permission from the authorities in Washington to visit these islands, and received from the Commissioner every courtesy we could desire. We also had permission to visit the seal herds. They were there by thousands, playing in the water, sleeping under rocks, or traveling to different parts of the Islands.

Our next call was at Unalaska, and there I visited the Jesse Lee Home, maintained by the Methodist Church. I was the first Protestant minister to visit this place in a number of years, and I had the pleasure of administering the Lord's Supper and preaching to the young native children who have become Christianized. While at this place Judge Brown and myself participated in an exciting whale hunt, which resulted in the killing of a monster whale, seventy-five feet long and weighing eighty tons.

I have been deeply impressed with the fact that I have never read of, and certainly have never seen, a condition that calls for more speedy assistance and material help than the suffering natives in Western Alaska. I would like, with the spring break-up, to leave with my dogs for the village of Caskanak. I wish that a number of Christian Endeavorers in different parts of the country would send to the nearest place I can reach, boxes of second-hand clothing, carpenters' tools, school books, and home remedies that I could use in giving these natives some material assistance, coupled with Christian instruction. I should like to establish a mission, which could be done with very little expense, and I have no doubt that this part of Alaska would pay, in the good that would be accomplished, the greatest percentage on a Christian investment in old clothes and books and a little financial assistance, of any work of which I have ever heard. From this village probably a dozen others could be reached, both winter and summer, not one of them having a white inhabitant. Could the need be greater? Could the call be more urgent? I should hesitate about making this appeal if I were calling for volunteers, because I know it means isolation for nine months out of twelve. There is no correspondence with the outside world, no letters from home. But I should be glad to undertake the task of establishing a mission and of laying the foundation for a permanent work if only I could get the young people of some of our prosperous churches to aid me in what I have suggested.

In your prayers, in your sympathies, in your work of Home Missions, endeavor to remember those who, amid the snows of the great Northland, are working under considerable difficulties toward the establishment of Christ's kingdom and the advancement of His cause.

A CALL TO WORSHIP AND SERVICE

Hon. Alfred Coit, Chairman Executive Committee, New London, Conn.

THE key to the evangelization of the world is America, and the key to the evangelization of America is Home Missions." Is this statement of Secretary Burton true, or is it merely a rhetorical phrase of a man in love with his work?

This awful war has suddenly awakened us to the truth of the first half of the proposition, and we are realizing, as never before, what a tremendous responsibility rests upon this country in the matter of the evangelization of the world.

When the missionaries of one of

the groups of warring nations, the ambassadors of the Prince of Peace, declare that never again can they have faith in the missionaries of the other group, with whom they have been working shoulder to shoulder; that never again can they work with them, fellowship with them, or even believe in their Christianity, what power but America can bring these men together in the great brotherhood to which they all belong?

When victors and vanquished shall have been exhausted in men and means, what country except our own can take the lead in the conquest of the Cross? When thousands upon thousands shall find here rest and peace after the destruction and desolation of their mother countries, whose voice shall be more heeded than that of their dear adopted mother, as she pleads that the light and truth of the gospel of Christ shall come in the souls of these nations? And who can so well carry the good news to other peoples as their sons and daughters who have here learned it for themselves?

The answers to these questions seem to show that Dr. Burton was correct when he said that "The key to the evangelization of the world is America."

This statement was made at the opening session of the midwinter meeting of representatives of The Congregational Home Missionary Society, held in Chicago from the 17th to the 21st of January, and the session was a fitting opening to a remarkable conference.

Secretary Burton opened the meeting of the Directors, Executive Committee, Secretaries, and Superintendents of the various state and city societies with an address on the necessity for deep spiritual purpose, self-subordination, patience, sympathy, and prayer, as spiritual requirements for Home Missions, and Secretary Swartz followed with a plea for an absolutely unshaken belief that God is with us, and that we may have God's power which we seek.

Following this session, the meetings continued, morning, afternoon, and evening, from Monday until Wednesday. The time was devoted to discussion of the great fourfold work of the Home Missionary Society, namely, work on the frontier, in rural communities, among immigrants, and in the cities.

There is the frontier work, with all its sacrifices and hardships. The prairie schooner has gone, but the frontier remains, and how bravely are men and women investing their lives in the newer portions of our country! The rural districts have given their very best to the cities, and now they need tender care for the uplifting of their hands and the strengthening of their heads. The immigrant question, as Secretary Breed indicated, is more and more pressing, for unless our new citizens become partners in our Christian civilization that very civilization is in danger. And then, the teeming cities! What higher privilege can there be than the bringing of our great cities to be cities of God?

What an inspiration it was to listen to the messages of the men who are directing these branches of work in all parts of the country—men who have given their lives to this service—men who have a great vision—men who have given themselves body and soul to their work, and are on fire with zeal—yet men of patience, perseverance, tact, and great generalship! To know them is to get in touch with some of the key men in the great task of the salvation of this country. Few of us realize the large part which Home Missions have played in the development of the Christian church, and in the establishment of things which make for righteousness in this country. Of six thousand Congregational churches, four thousand have been fostered to some extent by the Home Missionary So-

ciety. And when we remember the great work that is being done by all our other homeland Societies and by the Societies of the other denominations, and appreciate the mighty force which is being exerted by the devoted missionaries of these churches and by the women and men who constitute them, can we doubt that the key to the evangelization of America is Home Missions?

In view of this fact, this meeting, and the succeeding meeting of representatives of all the homeland Societies with the Commission on Missions, take on added significance. They call for increased devotion to matters of the highest moment; they summon to more fervent worship, that men may be better fitted for their supreme task; they impel to more faithful service for the coming of the Kingdom; they constitute a call to worship and service for every man who believes that the evangelization of the world is his highest concern.

PACIFIC COAST CONFERENCES ON IMMIGRATION

Reuben L. Breed, Assistant Secretary

At the request of pastors, church leaders, and home mission superintendents a series of interdenominational Conferences on Immigration has been held in the chief cities on the Western Coast. These Conferences were under the auspices of the Home Missions Council, through its Committee on Immigrant Work, two of whose members, Rev. W. P. Shriver of the Presbyterian Board, and Rev. Reuben L. Breed, of The Congregational Home Missionary Society, were in attendance at each conference center, dividing the honors and the duties with equal justice. By the courtesy of the Illinois State Conference, these gatherings were also privileged to hear Rev. G. T. McCollum, D.D., Superintendent of Home Missions in that state. Dr. McCollum was in the party for three weeks and rendered fine service in the Conferences. He also carried a full program of Sunday appointments. In addition to the "team" just mentioned claim was laid for service, in one or more Conferences, upon such outstanding leaders as Rev. George F. Kenngott; Rev. Dana Bartlett; Bishop W. E. Bell; Mrs. Frank Gibson, member of the California State Commission on Immigration and Housing; B. W. Blanpied; Rev. C. A. Wooddy, of the American Baptist Home Missionary Society, and W. C. McMoran, member of the Washington State Board of Charities.

There have been other Immigration Conferences held on the Pacific Coast, discussing the reception, protection, education, and assimilation of the immigrant from the point of view of the city or the state, but in none of these was the Church of Jesus Christ, as such, represented. During these days, however, the churches of seven Western cities—San Diego, Los Angeles, Fresno, San Francisco, Portland, Seattle, and Spokane—sat down together to understand this new field of service which has opened before them, and earnestly and prayerfully considered the social and religous conditions among recent immigrants and the responsibility of the church for advanced effort among them.

The preliminary surveys that had been made by local committees revealed in every case facts that were most surprising, to say the least, even to busy pastors and church mission-

aries who might have been expected to have known their cities. In one place, for instance, a question was raised concerning the Italian population, and assurance was given that the 1910 census figures showing 1,500 were greatly in excess of the present facts. The Y. M. C. A. Secretary estimated that there were not more than 800 people in the Italian colony. The Italian consul and local city authorities, however, stated that there were at least, 5,000 Italians in the city and its immediate environs, and the imposing Italian weekly newspaper, carrying large advertisements of the leading mercantile institutions of the place, pretty thoroughly proved the point that into this beautiful Western city, with its numerous Christian pastors and churches, had steadily come a very considerable population from sunny Italy, of whose size and worth Protestant Christianity was in no sense aware. Similar conditions were discovered all along the Coast, which show how alike, after all, in this matter of ministry to immigrants is the "Golden West" to the "Frozen East."

In a certain city special inquiry was made concerning Bulgarians, but no one knew of any. Within three hours after the close of the Conference, in one of the two Bulgarian restaurants of the city, over cups of steaming black coffee, a great strapping Bulgarian laborer was saying to me—"Any Bulgars here? Sure. Seven hundred—eight hundred of him. No, we never go to Greek church. No, we have no church; this coffee house is our church." I told him of our missionary at Ellis Island—Mr. Vassileff—and how he helps Bulgars and Macedonians. Whereupon the aproned waiter began to talk excitedly in Bulgarian with my informant. In all his jargon I could only understand—"Vassileff, evangelist—Vassileff, evangelist." Finally my English-speaking Bulgar said, "This waiter says he used to know Mr. Vassileff when he was an evangelist at Granite City, Illinois, and he wishes he would come out here. If he, or some other Bulgarian evangelist, should come here, we would hear him every night in our coffee house." And I marveled again at the whiteness of harvest fields among Bulgarians of whose presence in the city Christian church leaders had known nothing.

The prevailing opinion expressed was that the Oriental has enough buildings and missionary force enlisted in his behalf, and that if some interdenominational agency could relocate the missions and the missionaries of the various denominations now at work, probably not a single extra dollar or individual worker would be needed. It is very likely that such a condition of practically sufficient expenditure exists with regard to no other type of religious work in America. Nowhere in these Conferences, focusing as they did upon the needs of our newer European immigrants, was the suggestion made that too much was being spent on Oriental work; but everywhere was the hope expressed that the churches, which have given so nobly for work among the Chinese and Japanese, who, under our present laws, are doomed to decrease in number, will as adequately press the work among Southern Europeans, whose colonies are destined to rapid growth as soon as peace shall be declared.

Among the facts brought out were the following:

Three Coast States have more than a million foreign-born.

Over 60,000 immigrants last year gave the Coast States as their destination.

Three-fourths of the population of San Francisco, nearly half the population of Los Angeles, and more than one-half that of Oakland,

Portland, Seattle, and Tacoma, are either foreign-born or the children of foreign-born parents.

The most thoroughly worked out system of teaching English to foreigners, and instructing the foreign-born in American Government and inducting him into American citizenship is in operation in Los Angeles. This, however, is what any intelligent man would anticipate who knows that Dana Bartlett has had his home and life work there for a score and more of years.

There are 50,000 Serbo-Croatians on the Coast, among whom no Protestant work of any kind is being done.

Considerable colonies of Greeks were found in every Coast city ranging from 500 to 3,000 in population. There is no Protestant effort among them, although in one city a remarkable eagerness for the Gospel on the part of these people was reported by the Bible Society representatives.

In every conference center Continuation Committees were appointed to complete the various preliminary studies of the different immigrant groups, to look into the religious needs of these groups, and see that facilities for worship in their own language, and for the religious education of their children, are provided in such a way as shall prevent any overlapping of effort on the part of any denomination. We expect that these local Continuation Committees, working in co-operation with the Committee on Immigrant Work of the Home Missions Council, will interpret their functions in the broadest and most vital way, and will make the immigrant destined for the Pacific Coast their care from the time he leaves Ellis Island (if he goes overland across the continent), or his own homeland port of embarkation (if he comes via the Panama Canal), until he settles down in his own place as a well-trained, English-speaking, and Christian American citizen.

As an evidence of how seriously these Conferences took themselves and their task, let the set of resolutions adopted at Seattle show:

Resolved: We are grateful to the Home Missions Council for initiating, and to their representatives, Dr. Reuben L. Breed and Dr. W. P. Shriver, for their leadership in these conferences upon immigration problems.

Resolved: We are grateful for the large amount of truth which has been brought to our attention in these conferences touching the immigrant population in our midst, and we appreciate fully the commendable efforts being put forth by those agencies already working among them. Yet the deepest impression of the conferences is a sense of humiliation at the wholly inadequate information at hand concerning these immigrant people, and the wholly inadequate efforts being put forth to meet their needs. The time has come when the church of Christ in Western Washington ought to enter upon a more enlightened, more aggressive, and more constructive program in dealing with this question.

Resolved: That to this end the chairman of this conference shall appoint a nominating committee, whose duty it shall be to present to this conference the names of seven representative persons who shall constitute a Continuation Committee, with power to add to their number. Said Continuation Committee shall undertake a more thorough and detailed survey of conditions among the immigrant population in Western Washington, with a view to bringing this information to the attention of the various denominations, and of enlisting them in more aggressive efforts in behalf of the strangers in our midst. We would especially recommend, for the investigation of this committee, the status of the Orientals, the Italians, the Serbo-Croatians, and the conditions in many towns and logging camps. We further recommend to this Committee a study of the work of the California State Immigration and Housing Commission, with a view to ascertaining to what extent, and by what means, a similar work might be undertaken in our own State.

Resolved: We urge upon all agencies among immigrants the largest measure of co-operation and fellowship one with the other, as this is a problem not for one church, but for all. We heartily commend also the work of the American Bible Society in providing Bibles for these peoples in their own languages.

A PRELIMINARY SURVEY OF LOS ANGELES

Rev. Ray F. Carter, Hollywood, Cal.

[EDITOR'S NOTE.—As a sample (truthfully speaking, from the very "top of the barrel") of the preliminary surveys presented at the Pacific Coast Conferences on Immigration, we print herewith Mr. Carter's study of the racial elements that make up present-day Los Angeles. Every pastor should know his city as well as Carter has come to know Los Angeles. How otherwise can he plan his work for the kingdom of Christ in his city?]

A CONFERENCE on Immigration, under the auspices of the Home Missions Councils, and under the leadership of Rev. Reuben L. Breed and Rev. William P. Shriver, was held in the First Congregational Church of Los Angeles, February 18 and 19. The Conference brought together representatives of fourteen denominations, with 163 ministers, delegates from churches, and a number of persons representing civic and educational activities. The Conference was fortunate in having as one of its speakers Mrs. Frank A. Gibson, of the California State Commission on Immigration and Housing. Mr. C. C. Kelso, of the Los Angeles schools, who has done excellent work in preparing immigrants for intelligent citizenship, told of this remarkable and poineer work. Rev. Dana W. Bartlett, than whom no one is more familiar with immigrant conditions and every form of social service in Los Angeles, gave largely of his time.

In a survey, which was admittedly partial and superficial because of the limitations of time, it was found that the number of foreign-born residents of Los Angeles and Southern California has largely increased in the last five years. The Mexican and the Oriental have been familiar figures on the streets of this and every South California city for many years, but very few besides those who follow up the foreigner for some particular reason were aware how large a number of people have come to us from the troubled sister republic to the south. Estimates vary greatly, but there are at least 25,000 Mexicans in Los Angeles, with as many more scattered through Southern California. The squalor and crowding of many of these Mexican communities are most distressing, and make them a real menace. Of Japanese there are fully 13,000, with a native-born contingent of at least 5,000, a total of 18,000. The Chinese number about 2,000.

The older immigration is most generously represented by the British. Then come the Germans, French, and Scandinavians. The following figures indicate the strength of the various elements:

British, from the United Kingdom and colonies	55,000
British, native born of foreign parents	30,000
Germans, foreign born	14,000
Germans, native born	17,000
French, foreign born	4,000
French, native born	5,000
Scandinavians, foreign born	15,000
Scandinavians, native born	15,000

The large number of people from Southeastern Europe, and the variety of nationalities represented, aroused the deepest interest and led to much discussion. While the numbers are small compared with some Eastern cities, they are sufficiently large to arouse apprehension unless the Christian conscience can be energized to provide opportunities for transforming them into Christian citizens. Already there are large and well-organized groups of exceedingly radical people living here, and they have come, for the most part, in the last five or six years.

In the Slavic group are 500 Bohemians, 500 Slovaks, 2,000 Poles, 7,500 Russians, 2,000 Servians, 100

Ruthenians, 100 Slovenes, 10,000 Croatians, 300 Montenegrins, 100 Bulgarians. Of non-Slavs there are 15,000 to 20,000 Italians, of which a third are native born; 1,500 Greeks, 2,000 Magyars, 200 Roumanians; 250 Letts; 20,000 Hebrews, of which about half are native born; 500 Syrians, and 2,500 Armenians. Of Arabs, Gypsies, and Hindoos there are some 3,500.

It is interesting to note that of 6,059 school children in thirteen schools only 1,002 are American. The others are chiefly Mexican, Italian, Russian, and Jewish.

The tale of the work being done by Protestantism for these 83,750 Slavs, non-Slavs, and Mexicans is soon told. The First Congregational Church has the only work for Armenians. The Mexicans are ministered to by the Baptist, Methodist Episcopal, Methodist Episcopal South, Congregational, Nazarene, and Presbyterian churches in missions and preaching stations in and about Los Angeles. The work is fairly well developed, although most of it is done in small and inadequate buildings. The United Presbyterians are reaching the Italians in a well-housed work, and a very fine Episcopal settlement is also doing good work among the Italians. Chinese missions and schools are carried on in a comparatively small area by nine different denominations, suggesting some overlapping of effort. The Nazarene, Presbyterian, Episcopal, Congregational, and Christian churches are at work for the Japanese. The Christian work is carried on in a plant costing $40,000, and is doing commendable service. The Baptists have two Russian and two cosmopolitan missions, representing seven or eight nationalities The German people are really overchurched. The Scandinavians are well looked after in churches of their own.

This is a somewhat meager and disappointing summary, so far as work for the newer immigrants is concerned. If the Conference has done nothing more than bring to light just how little we are doing, it has been well worth holding. Thus far the work has developed without co-operation and planning, save in the effort to reach Mexicans, which is guided by a conference of the denominational superintendents.

It developed that one very pressing need is for literature to use among immigrants. What exists is mostly controversial, and many hesitate to use it.

A strong undercurrent of desire for a new type of co-operative effort was manifested a number of times, notably in the emphatic words of Bishop Bell—an effort which should unify, develop, and utilize the resources of Protestantism in common service of foreign peoples. The time must come—if the task of creating Christian citizens out of the thousands of immigrants is to be carried through—when the Christian and social forces of the city shall unite for social, civic, educational, and religious work among foreigners. Such an undertaking would provide opportunity for the spirit of service, which is more and more seeking intelligent expression in all our churches, and would provide a field for the exercise of our abilities, which now find feeble expression in the conventional activities of our churches.

Altogether they were two days of absorbing interest. We came to feel that these immigrants are real people and that they contain vast possibilities. Under the expert leadership of Mr. Shriver and Mr. Breed, the discussions were to the point. One of the most notable things about the Conference was the very evident pleasure the delegates found in each other's society. It leads one to wonder what it is that keeps Christian peoples apart. When they get together they love one another. Many a person went away from the Conference with not only a new view of

the immigrant situation, but with a new hope in his soul that the day for genuine co-operation is at hand. We were all made thoughtful—perhaps a little sad—by the few things being done for these peoples coming to us, and all were eager for a more thorough, more intelligent, and more comprehensive type of Christian effort. Whether the churches of Los Angeles became aware that they have a real task awaiting them is a question. But it is very certain that a good-sized group from the leading denominations of the city saw very clearly their duty and privilege in this matter.

The Conference appointed a Continuation Committee to follow up its work. Bishop William M. Bell is chairman, and Rev. Ray F. Carter is secretary.

♣ ♣ ♣

A BOY OF SEVENTY-SIX IN THE WILLAMETTE VALLEY

Rev. P. M. Jones, Condon, Ore.

OREGON is a large state, 7,000 square miles larger than the states of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New Jersey, Delaware, and Maryland combined. The Cascade Mountains run through the state north and south, dividing it into two unequal parts. Broadly speaking, eastern Oregon comprises two-thirds of the state, and the section west of the mountains about one-third. Soil and climate are different in these parts. West of the Cascades the land is heavily timbered, and some of the finest trees in the world are found here, many of them being thirty feet in circumference and three hundred feet high, while eastern Oregon is comparatively a treeless country except on the high mountains. The western part of the state enjoys a more equable climate than the eastern part, and the Willamette Valley has an annual precipitation of over forty inches, which is much greater nearer the ocean, while the eastern section has less than ten inches of rain. The greatest drawback experienced by this part of the state is lack of moisture. In some parts this is made up by irrigation, and where irrigation is successful there are marvelous crops.

Condon, a little town of a thousand inhabitants, is the county seat of Gilliam County, in eastern Oregon. It is the terminus of a branch of the Oregon-Washington & Navigation Railroad, is some forty miles south of the Columbia River, and has an altitude of nearly 3,000 feet.

Thirty years ago this country was the paradise of the stockman. He counted his cattle and sheep by thousands; he paid no rent to Uncle Sam; he had heard there was such a man as a tax collector, but was never molested by him. In fact, he could say with the poet:

> I am monarch of all I survey,
> My rights there are none to dispute.

But now this is a vast wheat country. The farms are large, some having from 1,000 to 2,000 acres, and there are a few much larger. The other day I visited one of 4,000 acres. After dinner I watched the men leading the animals out of the stables. One man led twelve mules; another 12 horses; another 8; still another 8—and that was not all.

The best agricultural implements in the world are in use here. One man, driving eight horses, runs a plow that cuts three furrows of fourteen inches each. With their large drills they sow many acres a day; and during harvest time, with the

great "combines," four men cut thirty acres of wheat a day, and thresh, clean, and sack it on the field. Sometimes piles of these sacks are left on the field until the following February.

Condon is proudly called the "Wheat City," because more wheat comes to this station from the surrounding country than to any other town in the United States. Teams bring it in from twenty and thirty miles away. It is not uncommon to see one man driving eight mules or horses, with two wagons fastened together. This saves wages. From another point there will come a team of twelve mules and three wagons in charge of one driver. In addition to wheat, large quantities of wool and much live stock are also shipped from this station. Before the advent of the railroads it did not pay to raise anything except what could walk about one hundred miles to market.

The inhabitants are mostly Americans, with a sprinkling of Scotch and Irish. There are also a few English and Germans. The county is well supplied with schools and Condon boasts of a remarkably well-equipped high school, which has about fifty students.

What of the religious condition of this country? Condon has seven small churches—Catholic, Congregational, Baptist, Nazarene, Church of Christ, Church of God, and Latter Day Saints. The two first mentioned are the strongest. I am the only resident Protestant pastor in the town and in a vast territory around. To the south the nearest minister is twenty miles away; to the west thirty miles; to the east forty miles, and to the north forty-five miles. Think of a country over 4,000 square miles in extent with only one Prot-

CONGREGATIONAL SUNDAY-SCHOOL, CONDON, OREGON

estant pastor! And the country has been settled for twenty years, and is now probably as thickly populated as it ever will be, for it requires a few hundred acres to keep a family on these hills. Out of this immense territory, a district thirty miles long and twenty miles wide—500 square miles—naturally looks to me as the pastor. I am often called upon to go twenty miles in different directions ing thirty miles. I wish I were two or three men. There is plenty of work for two strong men on this field. The fourth commandment has not as yet reached this part of the state of Oregon.

Last summer our church was totally destroyed by fire, and it has been a great disappointment to me that we could not rebuild this fall. But early in the spring, with the aid of

MEMBERS OF CONGREGATIONAL CHURCH, CONDON, ORE.

to bury the dead and marry the living. I have attended Sunday-school in my own church at ten, preached at eleven, gone to some country schoolhouse and attended Sunday-school, preached there at three, and returned to Condon to preach again in the evening. That is not a bad record for a boy of seventy-six, who has been a Congregational minister for fifty-six years—preaching three times on a Sunday and travel-

our good Church Building Society, we plan to build a church that will be a credit to the town and, let us hope, a blessing to the community. The good people of Condon have subscribed most liberally toward a new church.

As the Baptist brethren are without a pastor they kindly permit us to worship in their church, and we are holding our Sunday-school sessions in a hall.

THE STORY OF A MACEDONIAN PRIEST

By Rev. P. D. Vassileff

[EDITOR'S NOTE.—Mr. Vassileff, our representative at Ellis Island, has his hands full even in these days of reduced immigration. He spent two months lately investigating religious and social conditions among the Polish and Lithuanian peoples in the Wyoming Valley, Pennsylvania, and has been able to be of service to his compatriots in many ways that would not have been possible were the tide of immigration flowing at its usual height. We are sure our readers will be interested in this story of Christian ministry on the part of an earnest Protestant missionary to a representative of the oldest Christian church on earth.]

THE unhappy people of Macedonia have always hoped that when the Turk was driven out of their country peace and freedom and prosperity would be theirs. Thus when the first Balkan War began everybody was inspired to take a part; even the priests, who pray for peace on earth and good will among men, girded on their swords and went forth, not to follow the armies of their warring land, but often to lead, both as chaplains and commanders.

Pop Nicola Pavloff, of the little village of Bitoshevo, in the province of Debra, was a spirited priest, whose patriotism was not satisfied with the pouring forth of patriotic speeches, so he took up the sword and was the first to call the civilians of his country to arms. He led his company of volunteers against the Turkish regulars at Tchalja and Bulair. He displayed great talent for leadership, and at the battle of Seliolu, he assisted in capturing the Turkish general, Ever Pasha. He received two medals for bravery and valuable services, and although only a volunteer the Bulgarian Government paid double the salary of a regular officer of the army.

The war came to an end, but was followed by another, in which Pop Nicola again took part. But this time the jealousy of Roumania prevented a Bulgarian victory, and Macedonia was freed from the Turkish yoke only to be subjected to that of Servia and Greece. The governmental policy of these countries at that time was not only barbaric but oppressive, cruel, and unscrupulous. They were afraid that such a large number of Macedonian Bulgars could not be assimilated, particularly as the entire male population of Macedonia had fought on the Bulgarian side during the war. In consequence, Pop Nicola found himself an exile and his family came under a new slavery. He was alone in free Bulgaria, while his wife and three children were in Macedonia, enduring unheard of privations. He waited until more friendly relations were established among the Balkan countries, and then decided that he would go back to his native land and bring his family to Bulgaria. He secured a passport from the Bulgarian Government, and crossed into Macedonia. As soon as he stepped off the train at Skopie, he was accosted by a policeman and taken to the court. He was put in prison and kept there until higher officials could be communicated with, and they ordered him to be taken to his own home, and that a poster reading, "No one shall enter this house," be placed upon his door. Special and strict orders were given prohibiting him from holding any communication with any person except the members of his own household, and he was forbidden to enter a church at any time.

When Pop Nicola was arrested, he had on his person about $100 and the medals given him by King Ferdinand. These and everything of any importance in his possession were taken away from him. He was then told that he must appear before the Servian bishop and that if he could prove that he was a good citizen of Servia, his property would be returned to him. When he came before the governor of the province, the latter turned to a Servian priest who was in the room and asked him what should be done

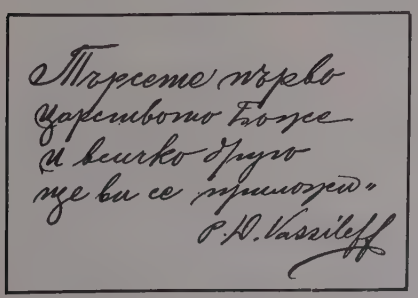
with the brother. "Hang him," was the reply. He was then sent to old Servia and brought before the authorities in the Synod. All means were tried to induce him to pledge allegiance to the Synod and to the Servian Government, but Nicola was an old comita (insurgent), and his ideal was that of every Bulgarian—a united Bulgaria. He did not hesitate to make his views known to the Servians, and it was decided that he was not only undesirable but dangerous, and he was treated as an enemy and a spy. After long imprisonment and much torture, he was notified that he was to be "convoyed" to a certain neighboring town during the night. Of course, he guessed what his fate was to be—a fate that had already befallen three of his colleagues. They had been moved from one place to another until nothing was ever seen or heard of them. He was given an opportunity to go home and see his family, and managed to leave the house unnoticed and slip across the borders into Albania.

In Albania the Moslem party had just overthrown the government of the Prince of Wied and was hostile to all Christians. Accordingly Pop Nicola was arrested and charged with being a spy. After three months he was released, and returned to Bulgaria, where he decided that he would come to America.

On the 19th of October, he arrived at Ellis Island, his only possession being his priestly gown, which after being worn through his long imprisonment and the journey to America began to look somewhat shabby. A Congregational missionary on the Island heard of the arrival of a Bulgarian priest. An unusual passenger! No, sometimes two arrive in one week, but he decided to see if there was anything he could do for this newcomer, and just as the boat was starting for New York, he found him and greeted him in the Bulgarian language. Pop Nicola was amazed. "Why, are there Bulgarians in this country, too?" he asked. "Yes," was the reply. "I am here and at your service. Can I help you any? Where are you going?" He produced the card of a Bulgarian hotel at 5 Morris Street. The missionary took him to the place, arranged for his lodging there, and then went to interview a friend who was about the same build about some clothing. Fortunately the friend had a suit to spare, and the next day Pop Nicola was dressed like an American gentleman. The long beard was the only mark of the priest that remained.

The next question was to secure work. Letters were sent to people interested in the work in two Bulgarian colonies where there were church buildings but no pastor to serve in them. Within two days an answer came extending an invitation to Pop Nicola to serve in one of these places.

So Providence has cared for the priest whom the Servians sought to destroy. He has now taken up a new work in a new country. Pop Nicola seems to recognize the hand of God in all his affairs, for he has told how the Protestants aided him when no member of his own church would help and says, "American missionaries were never better known and more highly honored than they are to-day. God bless them.



"Seek ye first the Kingdom of God, and all these things shall be added unto you."

P. D. Vassileff

CIVIC EDUCATION OF IMMIGRANTS

Charles C. Kelso, Director Los Angeles Evening High School

IN the schools of Los Angeles there are many evening classes for foreigners in English. American history and citizenship are to some extent made the basis of instruction in these classes, and there are classes in citizenship at Macy Street and other evening schools. A course in citizenship is given at the Los Angeles Evening High School, 451 North Hill Street, on Wednesday evenings, at 8 o'clock. This course covers national, state, county, rural, and city government. Civics is treated as a biological study. Society is a living, growing organism; new needs and new possibilities are continually arising. The citizen needs to know something of the framework of government, and so the Constitution and its threefold departments of government are not neglected, but the vital things of our political life of to-day are emphasized. Social justice is the demand of our time and the great problem of American citizenship is how to meet this demand. Democracy as never before is on trial, and intelligent citizenship is absolutely necessary if democracy is to endure.

Therefore, the civic education of immigrants is one of the fundamental requirements, and great credit is due the courts of Los Angeles for recognizing the value of the work of the school as they have done by accepting certificates from the schools as evidence of mental qualification for citizenship. Presiding Judge J. P. Wood of the Superior Court, first recognized the better preparation of applicants who have been in the citizenship classes of the public schools and the advantages of accepting such certificates, and secured the approval of Federal authorities. Accordingly school diplomas certifying that an approved course has been pursued, are accepted by the Federal and State courts, and those who present them are excused from public examination in court. As this is being done with the approval of the Federal naturalization authorities, the way is open for the adoption of the same method anywhere in the United States.

This course is covered in ten lessons, on Wednesday evenings, which are given in the Assembly Hall of the High School for the benefit of all who have registered for second papers. On Monday evening the class next going to court meets for review and examination, and on Friday evenings there is a class for those who need special tutoring and assistance. An outline of the course has been prepared and is supplied to each member of the class as a basis for study and discussion. It is proposed that this syllabus shall grow into a handbook for use in English classes for foreigners and in citizenship classes.

The New Citizens' Civic Club has its regular monthly meeting on the Wednesday evening following court examinations, when one of the judges presents certificates of citizenship to all who passed the preceding week, including those who were admitted on school diplomas. Some organization of the Civic Centre League co-operates in making the program significant and impressive. The program includes patriotic music, an address of welcome, and responses by the newly-naturalized citizens. These exercises have grown out of the recognition services inaugurated three or four years ago by Dr. Dana W. Bartlett. The new citizen is made to feel that he is welcomed to a place in his adopted country, and the old citizen has a new sense of the dignity and importance of American citizenship.

The first response by the new cit-

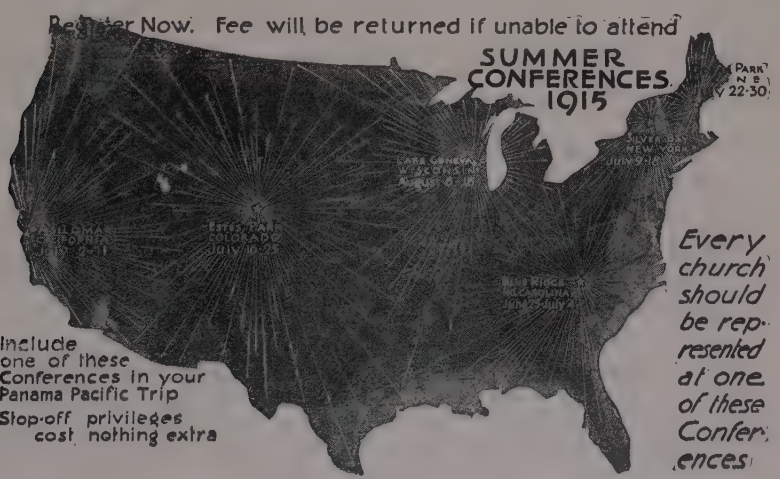
izens is the singing of their stanza of "America." They cannot sing "My native country" or "Land where my fathers died," but they can sing with enthusiasm:

Adopted country, thee,
Great land of liberty
Of thee we sing.
For freedom, peace and right
We'll strive with all our might:
From lands not lost to sight
Our best we bring.

The new citizens are invited into permanent membership in the New Citizens' Civic Club, which has plans in view for the advancement of the welfare of its members, and is hoping to arrange a great pageant in June in connection with the annual banquet to new citizens. They are also urged to become active in their local civic centers in the neighboring schoolhouses where vital civic questions are discussed every week or every month, and where the new citizen and the immigrant may find a place and a home and quickly become a real part of the American people.

SUMMER CONFERENCES FOR 1915

IT may easily be the biggest event in the life of your church if you shall send two or more of your young people to one of the summer conferences to be held under the auspices of the Missionary Education Movement. It would be difficult to find six more delightful vacation resorts than those indicated on the accompanying map, while the physical invigoration and spiritual uplift may be counted on to develop the spiritual strength and purpose for the tasks of the fall and winter. A great company of missionaries are in service, at home and abroad, whose enlistment


Register Now. Fee will be returned if unable to attend
SUMMER CONFERENCES 1915
Include one of these Conferences in your Panama Pacific Trip
Stop-off privileges cost nothing extra
Every church should be represented at one of these Conferences

took place at one of these conferences, while a great host are leaders today in our home churches because of deep heart stirrings that have come to them during these conferences. It may interest Congregationalists to know that Mr. Swartz will be at Estes Park, Dr. Burton at Silver Bay, and Dr. Breed at Lake Geneva. We shall be glad to send illustrated booklets, etc., to any who may be interested. Will you not take the responsibility of working up a worthy Congregational delegation from your church and city?

THE TREASURY

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

MONTHLY COMPARATIVE STATEMENT

MARCH RECEIPTS

	Churches	Sunday schools	Y.P. Societ's	Women's Societies	TOTALS	Individual Contribut.	Total Contrib.	Constit. St. Soc.	Legacies	TOTALS
1914.....	$6,348.60	$ 177.62	$ 37.50	$2,500.14	$ 9,063.86	$ 8,053.14	$17,117.00	$ 1,013.52	$6,894 05	$25,024.57
1915.....	5,177.88	107.35	25.00	2,642.63	7,952.86	9,640.25	17,593.11	2,208.29	9,760.38	29,561.78
Increase.	.....	.....	.....	142.49	.....	1,587.11	476.11	1,194.77	2,866.33	4,537.21
Decrease.	1,170.72	70.27	12.50	.....	1,111.00	.....	.....	.....	.....	.....

FISCAL YEAR ENDING MARCH 31, 1915

	Churches	Sunday Schools	Y. P. Societ's	Women's Societies	TOTALS	Individual Contribut.	Total Contrib.	Constit. St. Soc	Legacies	TOTALS
1913-14...	$57,609.32	1,799.37	$438.73	$18,749.51	$78,596.93	$20,316.98	$98,913.91	$29,346.62	$93,437.98	221,698.51
1914-15...	53,158.19	1,562.79	281.08	19,476.96	74,479.02	18,989.66	93,468.68	41,469.34	120,000.00	254,938.02
Increase.	.....	.....	.....	727.45	.....	.....	.....	12,122.72	26,562 02	33,239,51
Decrease.	4,451.13	236.58	157.65	.....	4,117.91	1,327.32	5,445.23	.....	.....	.....

During the year, $26,383.34 was paid by the national Society to Constituent State Societies on the percentage plan. Deducting this from the total contributions of $93,468.68 and adding the amount received on percentage divisions from Constituent State Societies—$41,469.34—gives $108,554.68 as the receipts from living donors available for The Congregational Home Missionary Society in its nation-wide work. This figure, compared with $104,020.50 last year, shows a gain of $4,534.18.

"NO DEBT"

These words stand for fact and for policy. By the splendid loyalty of the churches and special friends of Home Missions the record given above is possible, and that record means that the National Home Missionary Society was able to close its firscal year with a balance of $229.71. For this the officers of the Society are deeply grateful, and their gratitude is but the reflection of that of the denomination.

To work within our income is the policy of the Society. This is the sixth successive year in which the books have closed with a balance.

On its face the above shows a gain of $4,534.18 from living donors for the national Society. As a matter of fact, percentage readjustments transferred to state work $3,396.67, which for comparison on the basis of last year, makes the gain $7,930.85, or an increase of seven and six-tenths per cent. in the year. This would be a good gain for any year. Coming in this year of fears it is the index of a noteworthy devotion.

The gain of $26,562.02 in legacy receipts relieves the situation of last year, when it was necessary to draw $44,000 from the Equalization Fund for current expenses, thus exhausting that Fund. Furthermore, legacy receipts in addition to the above, in the sum of $14,611, were returned to the Equalization Fund within the year, being all in excess of the $120,000 reported above.

AMONG EIGHT RACES IN AMERICA, WHITE, NEGRO, INDIAN, ALASKAN, PORTO RICAN, CHINESE, JAPANESE, HAWAIIAN.

CHRISTIAN INSTITUTIONS, AGRICULTURAL, TECHNICAL, ACADEMIC, COLLEGIATE, THEOLOGICAL & CHURCHES.

Office: 287 Fourth Avenue, New York.

Honorary Secretary and Editor, A. F. Beard, D.D.; Corresponding Secretaries, Charles J. Ryder, D.D.; H. Paul Douglass, D.D.; Treasurer, Irving C. Gaylord; Secretary of Woman's Work, Mrs. F. W. Wilcox; District Secretaries, Rev. George H. Gutterson, Congregational House, Boston, Mass.; Lucius O. Baird, D.D., 19 So. La Salle St., Chicago, Ill.; Rev. George W. Hinman, 21 Brenham Pl., San Francisco, Cal.; Field Representative, Mrs. Ida Vose Woodbury, Congregational House, Boston, Mass.

THE emphasis of our A. M. A. work is so often placed upon its educational features that we have wished to call especial attention of our readers to the distinctively religious purpose and practice of our schools. Accordingly we wrote to various Principals as follows: "We are constantly appealing to the churches for their aid and sympathy, and while they are satisfied that what we call 'Educational Work' is carefully and well done we think they would like to know in what degree and in what ways attention is given with the positive purpose to lead pupils into personal Christian life and its development. It is expected of course that all education in whatever departments of study shall not only be thorough, and of the best type, but shall also carry positive Christian influence and service with it. What is desired to know is, what regular and systematic endeavor there is toward personal Christianity and consecration above and beyond the general religious atmosphere which pervades all of the American Missionary Association schools." The response from our schools for the Negro people will we trust interest our contributors in the churches and quicken the sympathies, of which we have constant and cordial evidence.

We regret that the limitations of space to which we are confined permit us to use in this issue but a part of the interesting replies to our interrogations. We reserve others for a future number.

CHRISTIAN TRAINING IN THE GLOUCESTER AGRICULTURAL AND INDUSTRIAL SCHOOL

By William G. Price, Principal

THE religious nature of the Negro with its background of so little real religious intelligence has left him too often with a zeal of God that is not according to knowledge. We feel then that this missionary school is in duty bound to re-enforce the

rising Negro home and church life by enlarging the Christian intelligence of its students. In a word, a school like ours depending upon Christian benevolence and administering to the needs of a retarded rural people naturally must make the matter of religion one of basal consideration. Their daily growth in knowledge also inevitably creates for such students a perplexing difficulty in reconciling new and enlightened views with their earlier environment and childhood religious teachings.

While the feeling of the unity of life leads us to feel the weakness of the distinction between secular and religious education, the needs of our pupils make absolutely necessary special religious instruction. However, the relation to character sustained by all educational subjects is so evident you can not visit long in our school without having reason to know that here education in righteousness and in the practice of religion is not lost sight of in a single class room. The strong accent placed upon the maintenance of a high standard of personal character shows the end we have in view is the spiritual development of our pupils and society—in comparison with which all other ends are mere rags and husks.

In a formal way, in addition to active Christian Endeavor and other helpful societies there are regular daily devotional exercises and preaching on Sunday. The International Course of Graded Sunday-School lessons furnishes a series of lessons for each year of our Elementary and Grammar school grades. In the Eighth Grade a full daily period is given for a half year to a study of the chief characters of the Old and New Testaments and the life of Christ.

As the object of a mother is not to get as much bread and meat as possible down her child, but to give it that by which it may grow, the object here of Bible study is to call out in the pupil's life what is true and good and beautiful.

It is most interesting to see how our young people respond to such Biblical instruction. The most popular bit of current literature that comes to the school is Dr. Brown's weekly comment upon the International Sunday School lessons in the *Congregationalist*. Dr. Brown's rare gift in making his Bible study administer to life and not an end in itself wisely points the way to make Bible study helpful and therefore attractive.

In the Tenth Grade a more serious effort, with Kent's "The Historical Bible," is made to have the student conceive that the Bible is a product of world development and a record of race history. We have found such study a great value in stirring of soul and struggle and victory.

BREWER NORMAL AND INDUSTRIAL INSTITUTE, GREENWOOD, S. C.

By Homer W. Stevens, Principal

PRACTICAL Christianity is the well understood aim of all American Missionary schools. Equally well understood are the difficulties that must be met. Constant repetition, patience and a large measure of faith are necessary requisites to success. Such conclusion results from my experience here at Brewer Institute.

I have found the colored people deeply religious and there is a practical Christianity in evidence. Nearly all are church members and keep up church attendance and church dues. The sick and needy are not forgotten or overlooked as a usual thing. All Christian work however springs from the church and is carried on through the church. Little individual responsibility is felt for Christ's work for the reason that emphasis has never been laid upon that thought by the church. It has been sufficient that a collection was raised to meet the need. The member's responsibility ended there. His religion tends to be a church affair to be put on and off with the church clothes.

While my observation leads me to think the above the general rule, there are many exceptions. I have met a large number of colored men and women in whom I have recognized an individuality suggestive of mission school influence. Some former students of this school I have come close in touch with, and I know the spirit of work cultivated while here has remained. They are live wires in their community life, and are carrying on the work began here. Their every day life is felt—a refining uplifting influence. The work done by the Brewer School in years past is going on at the present time.

In chapel talks, in prayer meetings, Sabbath School and Christian Endeavor and in the school room as well, the emphasis is laid on personal Christianity. In different ways and by constant repetition the student is trained to think of himself or herself as possessing undeveloped resources, physical, mental and spiritual, the development of which is purely personal. He is taught to look upon life as a trust to be used not for self but for others. He is led to regard the work of the hour as necessary to his development and upon the spirit in which he works as the determining factor in the unfolding of his powers. Through study of personality of great characters he is made to realize that greatness is measured by service rendered. It is a new and startling thought to the average Negro youth that spiritual faculties are to be developed and that each one must keep up a spiritual atmosphere. When by persistence and patience the thought is mastered, however, a new life is with us and remains.

We have a number of fine Christian characters slowly unfolding before us here who came here with no thought of Christianity other than church attendance. One girl came into the boarding school two years

ago, a wild unresponsive creature, hard to manage and altogether unpromising. She is to-day one of our most painstaking girls in everything she has to do. It took patience to bring the lesson home, but the light came and this girl now is putting thought and prayer into her work. She has ceased to be a disturber. She is a blessing here in the school. We have boys here on the campus who have caught the vision of life in its threefold aspect and of duty as it relates to life. They are valuable assets of the school for their influence is felt in the student body in all school activities. Work and play alike tend to take on a gentler, more refined aspect by reason of such characters.

The Brewer faculty is a unit in trying to keep character development to the forefront. That education is a life process and embraces all the resources of a human life is a central thought about which the activities of the school move.

THREE PHASES OF WORK AT BALLARD NORMAL SCHOOL, MACON, GA.

By Miss Cordelia Pierson, Teacher

THE question is often asked, "Are our A. M. A. schools serving to lift the Negro people to a higher plane of religious and social life?" and it is right that we should ask the question. The ideas of people change from generation to generation but happily the ideal remains the same, and our A. M. A. workers (and I mean by A. M. A. workers that faithful band who are in the work for the work's sake) are working toward that ideal just as truly as did the missionary of a few decades ago.

Let us consider, for a brief space, the work which is being done by one of our schools in central Georgia. As has been said in these pages before, Ballard Normal is the only school which affords the Negro boys and girls a chance to study above the sixth grade and through the twelfth in a city of about twenty-five thousand Negroes. We emphasize the intellectual training of our young people. We try to give them as good opportunities intellectually as it is possible for us, with our equipment, to do. Our school stands for high scholarship and careful, honest, and efficient work, not only in the grades and High School department, but also in the Industrial department. Cooking and Sewing for the girls and Manual Training for the boys. And may I say that we are succeeding in lifting our students to a higher plane of scholarship and general intelligence.

But our work here reaches beyond the school room. We are doing a social work as well. Meetings are held for parents in three of the different schools of Macon each month and in one school twice a month. The object of these meetings is to get the parents acquainted with one another and with the teachers of their children, and to give them instruction along the lines of health and sanitation, proper ways of training

children, the relation of parent to parent, of parent to teacher, of individuals to the community, and other subjects which seem, from time to time, advisable. We are realizing helpful results from these meetings. Besides this work, our teachers are calling to some considerable extent in the homes of their pupils. Much good is done in this way through conversation and influence. The pupils, too, are introduced to new methods of entertainment through parties given for them by the teachers from time to time.

Then, there is the third phase of our work, the religious side which is, after all, the most important. As we try to teach our children here, an education is not complete if the religious training is neglected. In our school, besides the regular morning devotions, we require every child to take a two hour course in Biblical History in the tenth grade and to study the New Testament in the eighth grade. Three classes in our small Sunday-school are taught by the teachers in Ballard. Regular teacher training courses are conducted some seasons so that some of our pupils who graduate each spring have their Teacher Training diploma as well as their High School diploma. Some of the teachers are actively engaged in Christian Endeavor work and doing much to guide that work and to train the young people how to do that kind of service. The words spoken in the meetings do more good than those who utter them can imagine. The personal talks which the teachers have with the pupils often result in their receiving letters containing words like this, "I can never forget you because you really led me to the happiest experience in life and that was Christ. Words that you have said and forgotten, I suppose, will always be remembered by me."

Through these three phases of our work we are endeavoring to meet the needs of the people whom our school serves and to accomplish what is expected of us by our friends in the North as well as by our Divine Master.

PERSONAL CHRISTIANITY AT JOSEPH K. BRICK SCHOOL, NORTH CAROLINA

By Thomas S. Inborden, Principal

WE have here a number of Christian organizations whose object is to seek out those who have not given the matter of personal religion, personal consideration. These organizations are: the Young Men's Christian Association, the Young Women's Christian Association, and the Young Boys' Christian Club. In addition to these organizations we have the Sunday-school, and the Prayer Meeting.

Every Sunday morning the Y. M. C. A. has its Bible class which is under the direction of one of the men teachers. The attendance on this class is voluntary yet we seek to have every student come into the class. The attendance is usually good and the interest is shown in the fact of a number of conversions

during the year, and especially at the opening of the school year. An effort is made also through this organization to get in touch with the boys even before they arrive on the grounds. They are met by representatives of the organization as soon as they arrive on the grounds and taken at once into the meetings and classes of the association. The Sunday morning meeting is held every Sunday morning at eleven o'clock and about all the boys attend. The time is spent in song service, Bible reading, prayers, and exchange of Christian experiences with an appeal to any who are not already Christian to begin the Christian life. Sometimes the meeting is interspersed with an address by a teacher, or advanced student or some one invited in from the outside.

The Young Women's Christian Association is conducted in a similar manner. The young women usually have their meetings in the afternoon so as to avail themselves of any speakers the boys might have in the fore-noon. They have had a number of conversions.

The most significant organization in the school is the Young Boys' Christian Club. This club is composed of boys under sixteen and preferably under fourteen years old. They select two larger boys from the Young Men's Christian Association who are nominally their leaders. No grown person comes into their meetings except by personal invitation. No member is accepted unless he comes recommended for veracity and chastity and whose general conduct is in harmony with the best Christian spirit of the school. I was their guest by special invitation a few Sundays ago and I had to confess that they did things in a way to make older people take note. One boy read the Bible; his explanations showed that he had studied it thoroughly; another boy offered a prayer, another introduced the subject, "Boys of to-day. Men of To-morrow." He spoke for ten minutes and to the point. Following this leader about twenty others spoke, one immediately after the other. They spoke of their old homes tenderly, of their former habits of smoking cigarettes, etc. One must have greater respect for these younger boys after attending one of their meetings, and I was told by their leaders that this meeting was not an exception. I know there has been a remarkable change in the conduct of these boys since they entered school.

Every Sunday morning all the students are called together at ten o'clock for Sunday-school. The students are divided according to their grades in the day school and sent to their teachers. If the classes are large they are divided and given to other teachers. Here as in other meetings the matter of personal Christianity is emphasized.

Students in the various organizations as well as some of the teachers go out into the community churches and school houses and conduct religious services several times each month.

A week of prayer is observed by the Christian Associations and once during the year evangelistic serv-

ices are held for a week by some one invited from the outside. At one time last year there was no student on the grounds who was not nominally a Christian.

Every Sunday night there is here a general prayer meeting and no one is excused. There may not be a single audible prayer in this meeting but no one comes to this meeting at any time but that he receives the inspiration for better thinking and better acting. The one theme that goes through the whole school is, "How to harmonize the daily conduct with Christian profession." Last Sunday night this took the form of, "After Thoughts on Farmers' Day." The idea was that if Christianity means anything it means practise every day, whether we wash clothes, scrub the floor, make up the bed, plow the ground, keep books, teach, preach, hoe corn or pick cotton.

RELIGIOUS TRAINING AT EMERSON INSTITUTE, MOBILE, ALA.

By William Barnard Smith, Principal

OUTSIDE of personal work done by teachers and their silent influence, which is potent, the opportunities for religious contact between principal and teachers and pupils at Emerson Institute are as follows: Chapel services are held each morning at the opening of school, which consist, as is usual, of singing, reading of the scripture, and prayer. These services are often supplemented by talks from the principal, who endeavors to portray Christian ideals and to spur pupils to better living through faith in Jesus Christ and constant reliance upon the Holy Spirit. Pupils are taught that no day is begun aright without such reliance and the seeking first of all for the Spirit's energizing and control. Sometimes speakers from outside the school, both white and colored, are present at the morning exercises, from whom has come many an inspiring talk. On Friday mornings a special drill is given in the singing of Negro plantation religious melodies.

One of the best opportunities which the principal finds for inculcating gospel truth is that which comes in connection with his Bible study class, which is now studying the life of Christ. The method of study used is an interesting one and calculated to arouse independent thought and effort. Gate's Manual "The Life of Christ" is used as a basal text, in which blank spaces are left in the narrative to be filled out by the pupil after reading from the Bible and other sources. There is no study in which the class as a whole seems to take greater interest and none surely in which the principal as teacher takes more delight. His prayer and hope is that more than one boy may there be getting training for future usefulness as Christian ministers and more than one girl the same for work in mission fields.

All of the graduates who have gone out from the school during the six years that have elapsed since

the present principal took charge, have been professing Christians. One girl two years ago united with the church at the school prayer meeting which was held one night before graduation. Of the present senior class all are baptized Christians. Among the Negroes in Mobile, religion occupies a prominent place in the life of the people, and the race problem, in the view of the writer, in the South is primarily a social one and the most needed work to-day, the writer believes, is social betterment work. Quite as important as higher education or industrial education or even religious education is social education. Contact in business and industrial relations between white people and Negroes exist, but socially there is almost complete segregation and the Negro is left to work out his own salvation as best he may. Teachers, therefore, are doing genuine missionary work of a most valuable kind when they enter, as they do, into friendly relations with pupils and their parents; identify themselves with them in social gatherings, attend their churches, and call at their homes. *They are the only white people* who meet them in these connections, who enter their homes, churches, schools as friends and participants in social life. In doing this they are acting the part of the Good Samaritan, who was presented by the Master as a type of a true missionary.

TILLOTSON COLLEGE, AUSTIN, TEXAS

By President Isaac M. Agard, Ph.D.

TILLOTSON COLLEGE was founded with the purpose of providing an education distinctly Christian for the colored people of Texas and the great Southwest. It aims to give its students such understanding—broad, thorough and inspiring—of the life they have to live that they will live successfully and nobly. It would train heart and head and hand, developing strong and beautiful character and worthy and efficient citizenship. It believes that the teaching of Jesus is the true foundation of such character and life, and would have the spirit of the Master fill its halls and rule its work.

The Bible is taught as a text-book. Systematic courses of Bible study are required and form a part of each year's instruction from the elementary grades to the close of the collegiate course. At present this instruction is in charge of Rev. H. M. Kingsley, a graduate of Talladega College and of the Yale Divinity School and Superintendent of the church work of the American Missionary Association in the district of Texas and Oklahoma.

The College also provides training courses for religious workers. Mr. Kingsley is now giving instruction to a number of young men engaged in ministerial service, and to a large class of Sunday-school teachers from the city churches.

Closely related to the College life are its religious services, into which the students and especially those who are boarders largely enter. The

Sunday-school at ten o'clock each Sunday morning enrolls all of the boarding students. One of the College professors is Superintendent, and members of the faculty are teachers.

Following the Sunday-school is the church service. This is usually conducted by the President of the College assisted by members of the faculty and frequently by visiting helpers from the city and elsewhere.

The Christian Endeavor Society conducts the Sunday night service. This is a vigorous organization of which most of the boarding students and some others are members, and in which students and teachers work earnestly together in Christian fellowship and service.

The mid-week prayer meeting on Wednesday night, led by a member of the faculty, again brings teachers and students in close religious touch and sympathy.

Two other vigorous organizations for Christian work, a Young Men's Christian Association and a Young Women's Christian Association, are well supported by the students. These hold their meetings regularly Sunday afternoons. Their work is largely with their membership and other students, and their influence is strengthening and uplifting. A special Bible class for members, directed by an earnest student of the University of Texas, is a feature of the young men's work. Another feature is a division of Boy Workers organized for the lower grades.

The spirit of the College life is strongly religious. Every school day is opened by chapel service. In the dining hall a grace precedes each meal. The evening meal is followed by a brief service of Scripture reading and prayer. Religious and moral addresses are frequently given to the student body in chapel by invited guests and visitors from Austin or other cities. A religious atmosphere is cultivated through the Institution that becomes a molding influence in the thoughts and lives of students.

PERSONAL CHRISTIANITY AT FESSENDEN ACADEMY, FESSENDEN, FLORIDA

By Joseph L. Wiley, Principal

THE basic idea of a mission school supported by the church must be personal Christianity. Geometrical propositions, chemistry tables, dead languages, athletics incorporated into the school life, are almost futile if the students of these schools are not trained in Christian character. The shops, the dormitories, the society, class room, and campus life, re-echo the failures in the lives of young men and young women of our educational institutions who neglect to follow our divine Teacher. His spirit, His golden rule, His practical lessons of doing good for evil and overcoming with good should be taught and impressed during the school training. The American Missionary Association brought just such schools to the freedmen as soon as they were given the right to their own bodies. The effort of Fessenden Academy has been positively to develop Christian character. The

faculty of ten teachers are practical Christians and members of the church. They harmonize in all efforts to develop the personal Christianity of the student. The Sunday-school is not large but it is regular, and teaches the young people to know how to give and to be willing to give and to give. It receives each Sunday a donation from nearly all its members. Scripture verses are required from memory by each student and a written examination is held once each year. The student who has the highest average is given a large Bible. The proceeds of the collection are donated to buy books, help orphanages, to pay for a monument to the founder of the school, and to buy literature. The records are systematically kept and the activities of each student or teacher may be known by a moment's consultation. Our Sunday-school is ideal in that it teaches so many to go out and take up exact and systematic Sunday-school work.

The weekly prayer meeting is conducted by the several teachers. These are soul stirring gatherings where singing, Bible reading and Christian experience abound.

The Y. P. S. C. E. is active and develops the powers of the young people to lead Christian meetings and to follow close to Christ. All students are endeavorers and have a fine spirit.

The Y. M. C. A. meets each Sunday as does the Y. P. S. C. E., and is a constant agency in the lives of the young people. It has a sweep and a swing in the lives that helps to shut out evil plans, that might possess the young people in its absence. The young men are very active in this and the teachers find it a source of much strength. The personal touch of Christian teacher with students is of incalculable value. The Christian teacher knows how to help, inspire, sympathize, labor and wait, as no other teacher can and we believe the Fessenden teachers have shown this to be true.

All our graduates have been professed Christians when they left us, and many have not been when they came. Surely this work done by the schools of the American Missionary Association is a rich justification of their existence and should be a pride to the churches which have made it possible for the teachers to teach and to preach the Gospel in the form of applied Christianity.

ALLEN NORMAL SCHOOL, THOMASVILLE, GEORGIA

By Miss Abbie B. Howland, Principal

WE are sometimes asked what our American Missionary Association schools are doing to promote the spiritual growth of their students. It is fair question, for we must not neglect the highest culture while we are seeking to prepare them for their life work. Let me tell you something of what Allen Normal School is doing.

There is comparatively little evangelistic work needed, for a large majority of our boarding schol-

ars are Christians when they come to us, and the rest are usually brought in early in the term; for the Negroes are a religious people and the children are taught to feel that their lives are incomplete until they "get religion." But there is still much to be done in helping them to grow into the knowledge of God. To this end we expect our pupils to become acquainted with their Bibles. Attendance at Sabbath School is required, as in the study of the Sabbath School lesson each Saturday evening with a teacher. The Bible has its place in our course of study in every grade from the first through the twelfth. The lower grades have the Bible stories told to them, and they memorize passages; but in the high school our courses in Bible History and Literature and in Sabbath School Pedagogy are as stiff and exacting as in any other subjects, and have as rigid examinations. It is our custom to have the school repeat a passage of Scripture of some length as a part of each chapel exercise; so that now most of our scholars can repeat accurately six entire psalms and five passages of similar length from the New Testament. At our Sunday morning prayers after breakfast each pupil and teacher repeats a Bible verse of her own selection.

We are trying also to prepare them for Christian activity. Attendance at the weekly church prayer meeting is required, and as the boarding school forms a large part of the audience, the girls take an active part in the service, offering prayers, repeating texts, and sometimes speaking. Each Tuesday evening they have a prayer meeting of their own, which they lead in turn each selecting her own people which is announced in advance. Here they speak freely, pray and are getting experience in conducting meetings. Though I am always present I take no responsibility except to appoint the leaders. Their Christian Endeavor service gives training and the growth in efficiency is most marked. This winter, being specially interested in several unconverted ones among our boarding scholars, some of the Christians have met every morning fifteen minutes before breakfast to pray for them. Though the girls have not yet decided for Christ they are not far from the Kingdom, I am sure.

There is also a Missionary Society which meets once a fortnight. They have a short missionary program followed by simple refreshments, but spend most of the time in making fancy articles for the sales which they have twice a year. The money from these sales goes to some form of mission work, usually foreign missions. This winter they made over fifty garments for the Belgian children.

Sunday afternoons a group of girls greatly enjoy going with a teacher to sing for some of the old people of our church and repeat Bible verses to them.

By these and other means, we are trying to give our puplis a broader knowledge of the Bible and a more intelligent conception of Christianity, leading them thus into a higher and fuller life than they could otherwise attain.

TRINITY SCHOOL, ATHENS, ALABAMA

By Miss Louise Allyn, Principal

WHAT specific Christian work are we doing? How often do I ask myself that question! So often it seems a necessity to "leave the word of God to serve tables."

Do we accomplish all that we ought in the building of character? In the leading of our pupils upward along the path our Master trod? How hard we try! Let me tell you of some of our efforts in the more distinctively missionary line in addition to the educational work.

Some of the most satisfactory hours of the school work are the daily chapel exercises and the biweekly Bible classes and occasional class prayer meetings. These are often sources of rich blessing to both teachers and pupils, the pupils taking part freely by question, Scripture, prayer and testimony, for they take an eager interest in the Bible and in religious subjects. And so directly and indirectly we manage to carry a message from our Father to the souls of our pupils and to help Him educate them in the wisdom which is from above, as well as in the subjects set down in the curriculum.

Our Sunday afternoon meetings have always been a feature of Trinity School life, various groups being conducted by different teachers, and they have been productive of much good. Teachers get nearer to the boys and girls and there is opportunity for intimate personal conversation concerning spiritual things.

Then there is our Sunday-school work, in which our matron so inspires her class of "settled men and women" that they talk about the lesson all the week and read the whole book (of Ruth for instance) over and over. The primary class can relate the Bible stories in the most original and telling fashion. Gideon, Samuel, Samson are heroes of live interest and power in the children's lives.

In the home life of the people there is frequent opportunity for a word in season. Sending the Bible to the sick or aged, speaking a word of warning or advice to a wayward one, or of comfort to a troubled mother, of cheer and courage to a struggling Christian, all these privileges fall to our lot outside the regular teaching.

Some of the teachers plan to attend every service of our colored Congregational church and assist the pastor in every way possible.

One of the colored teachers is superintendent of the Sunday-school. Another is president of the Women's Missionary Society. Devotional educational meetings of this society are held on one Sunday night of each month, in the church.

Assistance is always given by the faculty in the financial and social affairs of the churches, of all denominations in Athens. Whether it be a song, a reading or a speech, a batch of doughnuts, help in decoration or in rehearsing children for a concert missionary teachers are always is demand.

THE HIGHER EDUCATION OF THE NEGRO

THE bestowal of the first Spingarn medal—an admirably planned prize, to be awarded annually to the colored man or woman who has rendered the greatest service to the colored race—upon Prof. Ernest E. Just, a young scientist and professor in the Howard University Medical School, is certain to attract widespread attention. The committee, of which Ex-President Taft is a member, did not find the choice an easy one, there being a number of possibilities from whom to select. That the recipient should be a scientist rather than an inventor, or a leader in farming or banking, will doubtless surprise many people, as it will put to their trumps those who continue to maintain that the Negro is incapable of the higher education. Professor Just, be it noted, is but thirty-one years of age; yet he has already attracted the attention of scientists of repute, his original work in physiology, biology, and zoölogy having been heartily commended by no less an authority than Prof. Jacques Loeb.

Plainly this is just the type of man the Spingarn medal ought to distinguish—a colored man who is proving the capability of the race, and is also ready to make sacrifices for the benefit of his people. It has been a distinct weakness of the race in its struggle upward from slavery that it has often lacked solidarity and a readiness to contribute to the welfare of the whole. That this is now a rapidly passing condition there are plenty of instances besides this one of Professor Just to prove. Indeed, the support given to the National Association for the Advancement of Colored People, in whose hands Professor Spingarn has placed the award of the medal, is a remarkable case in point. That organization has taken radical and unpopular ground; time-servers in both races have shunned it as if it were something unworthy, instead of a manly and straightforward effort to preserve to the colored people their civil and political rights as guaranteed by the Constitution. Yet the Association has flourished, spread over the country, and made a reputation for itself as a guardian of the colored people's liberties, largely as a result of the efforts and financial sacrifices of the Negroes themselves.

It is, of course, true that Professor Just is not the only colored man to do scientific work of a high order, nor the only colored teacher ready to labor for a pittance in order to aid the education of his people. But the honor bestowed upon him is worth while merely if it recalls to public attention once more the fact that no one can measure the contributions colored Americans are certain to make to our common civilization, and not merely in the fields in which lie their peculiar talents. It was a colored physician who first ventured an operation on the living human heart; a colored painter is in the front rank of his art as the delineator of Biblical scenes; no composer of recent years won greater honors than Coleridge-Taylor, the Negro. *Any policy, therefore, which should limit the education and the opportunities of the race must result in a grave loss to humanity as a whole.* (Italics ours.)

No policy could be more erroneous.

BROOKLYN LIBRARY

In the first place, for the exceptional man there must always be the opportunity to rise just as far as his genius will carry him; in the second, if a great mass of people is to be uplifted, they must have leaders of their own fitted to command because of their intellectual powers and their specially advanced training. They must have intelligent and well-taught clergymen, teachers, physicians, and lawyers, to say nothing of the other professions and of the need of skilled insurance-company managers, bankers, etc. These are not often to be obtained from the common schools, particularly if these schools are mere pretences, not schools, as are so many in the Southern States. This need has recently been well expressed in the first report of the General Education Board, where it is pointed out that if "primary and secondary Negro schools are to have good teachers, principals, and supervisors, provision must be made for the higher training of these instructors and supervisors."

—*The Nation.*

A PUPIL'S BIBLE EXAMINATION PAPER

The Story of Jobe and his troubles

JOBE was an honest man. He never did anything wrong in his whole life. He had thousands of cattle and sheep. He had five sons and two daughters. He was well off. Old Saton told God that if he would take all he had from including his family that he would curse him. God told him he could try it. So the Devil took all Jobe had but Jobe did not curse God. Then Saton came to God again and said if he would give him some sierce sickness he would sure curse him. God said that he may make him sick. He made him sick. Jobe broke out with bumps all over. He went out and sat on a pile of ashes and mourned. Three of his friends sat with him day and night but they didn't speak to him. Afterwards they spoke and said he had sinned or God wouldn't punish him in that way. Jobe said nothing but listened to them scold him and trying to get him to tell what he had done wrong. Then he spoke and said he hadn't sinned. The men didn't believe him and kept on scolding in the same way until God got tired of it and spoke. He talked to the three men and told them of the world and they sat there and felt as small as a flee. God then gave Jobe twice more than he had. Old Saton couldn't get him to sin to his Father almighty, although he tried very hard.

THE A. M. A. TREASURY

Irving C. Gaylord, Treasurer

We give below a comparative statement of the receipts for March and for the six months of the fiscal year to March 31st.

RECEIPTS FOR MARCH

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1914.....	$ 3,814.34	1,493.94	$ 1,853.48	.....	$ 91.10	$ 7,252.86	$ 2,067.75	$ 9,320.61	$ 10,344.50	$ 19,665.11
1915.....	7,259.01	1,702.70	2,062.01	5.00	43.03	11,071.75	3,198.32	14,270.07	8,488.93	22,759.00
Increase.	3,444.67	208.76	208.53	5.00	.....	3,818.89	1,130.57	4,949.46	.....	3,093.89
Decrease.	.....	.....	.....	.....	48.07	.....	.....	.....	1,855.57	.....

RECEIPTS SIX MONTHS—TO MARCH 31.

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1913-14....	$ 61,834 93	3,767.36	$12,545.43	$73.25	$ 516.86	$ 78,737.83	$ 4,464.23	$83,202.06	$ 41,611.74	$ 124,813.80
1914-15....	62,688 47	3,648.43	12,247.98	13.00	409.80	79,007.68	4,727.46	83,735.14	31,969.36	115,704.50
Increase.	853.54	.....	.....	.....	.....	269.85	263.23	533.08	.....	.....
Decrease.	.....	118.93	297.45	60.25	107.06	.....	.....	.....	9,642.38	9,109.30

Designated by Contributors for Special Objects outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1913-14....	$ 514.87	$ 922.50	$ 1,754.91	.....	$ 96.05	$ 3,288.33	$ 9,725.56	$ 13,013.89	$ 550.00	$ 13,563.89
1914-15....	2,751.59	1,631.07	1,423.14	5.00	422.03	6,232.83	12,272.89	18,505.72	25.00	18,530.72
Increase.	2,236.72	708.57	.....	5.00	325.98	2,944.50	2.547,33	5,491.83	.....	4,966.83
Decrease.	.....	.....	331.77	.....	.....	.....	.....	.....	525.00	.....

SUMMARY OF RECEIPTS SIX MONTHS TO MARCH 31.

RECEIPTS	1913-14	1914-15	Increase	Decrease
Available for regular appropriations.....	$124,813.80	$115,704.50	.....	$9,109.30
Designated by contributors for special objects	13,563.89	18,530.72	4,966.83	
TOTAL RECEIPTS SIX MONTHS.....	138,377.69	134,235.22	.....	4,142.47

FORM OF A BEQUEST.

"I GIVE AND BEQUEATH the sum of dollars to the 'American Missionary Association', incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS.

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Office: 287 Fourth Avenue, New York.
General Secretary, Charles H. Richards, D.D., Treasurer, Charles H. Baker.
Field Secretaries, William W. Newell, D.D., 19 La Salle Street, Chicago, Ill.; William W. Leete, D.D., Room 611, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, 417 Market Street, San Francisco, Cal.; Assistant Field Secretaries, Mrs. C. H. Taintor, Clinton, Conn., and Rev. J. P. Sanderson, D.D., Chicago.

The church at Lake Helen, Florida, has resolved to build a good home for its minister, the Rev. Dr. James G. Merrill. It is fortunate in having a pastor of such splendid ability and distinguished service. His successful ministry in Davenport, St. Louis, Portland and Somerset, and his notable leadership as President of Fisk University make a great record. He surely deserves a good parsonage. In a southern church, he preaches to many northerners, for in winter the place is thronged with "tourists." Here is a rarely attractive opportunity for some one who would like to send us $700 for this parsonage loan, which will in due time come back to our treasury and go out into many other parsonages.

♣ ♣ ♣

There are thirty-five other churches anxiously waiting for money enough to come into our treasury to enable our Board to vote parsonage loans to them. They are in eighteen states, and they ask for $23,650. We had in April only $799 with which to respond to these appeals. We need a large increase in gifts for parsonages.

♣ ♣ ♣

While we were glad to extend the helping hand to 168 churches last year, we looked with regret at the cases still left on the docket, which we would gladly have helped if the churches had sent us money enough to meet the serious need. Twenty-eight churches appealing for parsonage loans, and twenty-six other churches asking for grants and church loans must wait till the giving churches, glad to carry out the injunction, "bear ye one another's burdens," shall send to our treasury for this work a good many thousand dollars.

♣ ♣ ♣

We are glad to report that the number of churches which had a share in our work through their gifts last year was 3,299. According to the Year Book this leaves 2,798 churches of our faith and order which denied themselves the joy of helping their sister churches in the anxiety and distress of a building crisis. Some of these were among our largest and strongest churches. Let us hope it was an oversight, and that they will fall into line and do good team-work with the rest of us this year.

♣ ♣ ♣

One of the churches to which our Board has recently voted aid writes us through its pastor as follows:

"Your communication brought me great joy and gave me new courage. It will help us out of our difficulties and that immediately. My people and myself are grateful beyond expression. We cannot thank the officers of the Society enough. We cannot thank the churches which do the giving; but we can and do thank God 'who gives the increase.'"

A FULL GROWN CHURCH AT ONCE

PORTLAND, OREGON, GERMAN ZION CONGREGATIONAL CHURCH

IT is said that Minerva sprang full-formed from the brain of Jove. Some churches spring into complete life that way. They have no babyhood. They can walk and talk and do a full day's work as soon as they are born.

Such a church we find in the *Portland, Oregon, German Zion Church.* in this splendid city of nearly three hundred thousand people there are thirty thousand Germans. We have three Congregational Churches among them. The latest-born of these is the German Zion Church, which is a little less than one year old. It started with a membership of about one hundred and thirty, but in two months went up to a hundred and seventy-five. With a Sunday-school of a hundred and eighty and a Christian Endeavor Society of seventy-five, their work had a great start. The club of little girls they call "Zion's Little Hustlers."

Their pastor is the Rev. J. J. Hopp, who was for eleven years pastor of the German Ebenezer Church, and his popularity and energetic leadership have given much strength to the new enterprise. Of course, they wanted a house of worship. They began it on

the first of last June. It was sufficiently completed by the middle of July for the basement to be occupied for church services. It was finished last August. It is a good frame building, with a foundation of concrete and brick veneer. It will seat seven hundred people and cost with its lot a little more than $10,000.

The new church is self-supporting from the start, and the church has been built with no outside aid except the loan from the Church Building Society. It takes its place at once in the group of Congregational churches in that fair city on the Columbia river, ready to do its full share of the work that needs to be done there.

♣ ♣ ♣

WHO SHALL TELL THE STORY?

EVERY true pastor seeks to develop his church as a positive force for the extension of Christ's Kingdom on earth. He is not content to make it a mere preaching station. He considers his work only begun when he has delivered his sermons. He is no mere preacher. He is a Captain of the host, organizing and leading it in the most effective way possible to win world-wide victories for Christ.

To accomplish this end he must keep his church thoroughly informed as to that part of the great work which his denomination has undertaken. What is it actually doing to evangelize America and the world? How can that particular local church help it to do more?

Ignorance kindles no enthusiasm. Lack of knowledge makes a dead church. If a church is to be eager to help along the larger work it must know about it, and in sufficient detail to have a vivid conception of it.

The successful pastor is the one who makes sure that his church is fully informed about every department of the great common work. He is not content with telling them that their missionary "apportionment" is so much, and letting them give blindly to it. Offerings for an "apportionment" will eventually shrink and shrivel, unless a church is kept constantly posted as to the work being done in every department.

Some pastors hesitate to give much attention to missionary service beyond their own parishes, fearing it may diminish collections for home expenses. This is a great mistake. The way to increase the offerings for home expenses is to give the church a big, broad view of the whole, world-wide field, and help it to realize that it is engaged with its sister churches in a big work worth doing. To narrow the interest to a single parish is to chill the church into apathy. If you would see the most successful churches, look in the Year book for those which make their annual offerings to each department of the great work we have in hand. A little church can do this as well as a large one.

But who shall tell the story which will vividly picture this great common work so that interest will be kindled and offerings will be gladly made? Of course the representatives of the Societies will gladly do their part when desired. But they are too few. The pastors are the best persons to tell the story, if they will first fully inform themselves. Some pastors keep thoroughly posted on what is being done by each one of our benevolent societies. They have the facts well in hand. Their knowledge stirs them to enthusiasm. They pass it on to their people with the fire of their own feeling.

Why not try it in your church?

Such a pastor enjoys his work tenfold more. For he has a broader

horizon, and feels that he is working not merely for a single petty parish, but for his country and the whole world. And such a church awakens to a new joy in religion, when it finds the service to which it is summoned is no mere round of ceremonies, but an enlistment in a campaign to transform the earth into a Kingdom of heaven.

FIRST THINGS IN CHURCH BUILDING

THE very first thing, of course, is to have the church spiritual, duly organized, received into the fellowship of a Congregational Association, and incorporated.

The money entrusted to the Church Building Society is not intended for Sunday-schools, or missions, or "branches," however worthy their work, but only for Congregational Churches which have promise of permanence, and sufficiently developed to raise at least two-thirds of the cost of a house of worship with its lot.

Incorporation is necessary, because without this a church is not legally qualified to hold its property, and execute a mortgage for the protection of a grant or loan to aid it in paying last bills.

This done, the next step is to select a site for the church home. This is a matter of great importance, and care should be taken to avoid mistakes which have resulted in great injury to many a church. Select the best possible lot for the future of the church. It should be a corner lot, central, easy of access. It should be where the church can reach and attract the greatest possible number of people.

Do not accept the gift of a lot which is not the most advantageous location possible. Do not accept the gift of a lot which some one offers because he thinks it will increase the value of his other property, unless it is the best possible place for the future of the church. Do not fix upon a lot for any whimsical reason.

One church chose its location because it was equally distant from the homes of four of its leading men in different directions. It was a bargain because it was on a side hill, with a deaf and dumb asylum in front and two railroads on either side. They had a pretty building but the location killed the church. Another almost died because it was located in a remote corner of a thriving town. Another church nearly perished because it was located between two railroads, but translated to a fine new site is now developing great strength. Get the best possible location.

When the church lot has been carefully chosen, make sure that the church acquires absolute title to it, in a deed containing no conditions or restrictions. Do not accept a deed in which it is stated that the property is transferred "for church purposes," or "for a Congregational Church," or which provides for a "reversion" to the donor or seller. A church with such a deed does not really own its property; it has what is practically a lease giving it the use of the lot for a time. Should the church find it necessary to change its location it loses its property, unless it can sell to another church. Should the church die, any mortgage upon the property for the protection of aid given the church would be worthless, for the property reverts to the donor or seller of the lot to the church.

Do not be beguiled into accepting anything but an absolute deed. This Society has discovered, to the surprise of many churches seeking its aid, that they have no real ownership of their property. It cannot risk the money entrusted to it unless the church, asking a grant or loan, owns its lot, fully paid for, and with a deed containing no conditions or reversions.

IN BOISE, IDAHO

FEW cities in our country equal in beauty the capital of Idaho. Its fine streets, noble buildings and enterprising people have won deserved praise. We have had a Congregational church there for twenty-four years. It was developed under the strong leadership of the Rev. R. B. Wright who has had great influence in moulding the life of the city and state these many years. Under his guiding hand there was built the chapel which has for many years been the attractive church home of those who hold the Pilgrim faith and polity. It was a hard struggle for the little band to secure this house of worship. But the Honorable O. H. Ingram of Eau Claire, Wis., became interested in the matter, and made a generous donation to this Society to assist in completing the house of worship. Under the front window is a stone bearing the inscription, "Fannie Ingram Memorial, Congregational Chapel," indicating that his gift was to commemorate a dearly loved daughter who had passed into the skies.

But the chapel could not provide sufficient accommodation for the growing numbers and enlarging work of the church. Dr. Wright retiring from the pastorate after a long and greatly appreciated service, the Rev. A. J. Sullens came as his successor. Under his energetic and inspiring leadership the new church was built, adjoining the chapel, upon a lot which had been waiting for some years to receive it. It is a beautiful and commodious structure, costing for the edifice alone $26,000, and a worthy addition to the architectural attractions of the City. The church now has an equipment with which its work can go forward with greatly increased strength and success. With nearly five hundred members and a hundred and fifty-five in its men's organization, and with a Sunday-school of more than four hundred, we may surely expect marked progress there.

FIRST CONGREGATIONAL CHURCH, BOISE, IDAHO

Such a church in such a center of influence means much for the future of Idaho. It lifts up the standard of righteousness, and exalts Christ as the Master of life and the Saviour of men. It will ennoble and bless life in that great commonwealth.

THE CONGREGATIONAL EDUCATION SOCIETY

Office: 14 Beacon Street, Boston, Mass.

President, Albert E. Dunning, D.D.; Vice-President, Charles R. Brown, D.D.; Secretary, Rev. Frank M. Sheldon; Secretary, Rev. Edward S. Tead; Treasurer, S. F. Wilkins; Field Superintendents, Rev. S. H. Goodwin, Provo, Utah, and J. H. Heald, D.D., Albuquerque, New Mexico.

THE INAUGURATION AT FAIRMOUNT COLLEGE

FAIRMOUNT COLLEGE of Wichita, Kansas, is again rejoicing in the leadership and counsel of an able president.

On Wednesday, March 10, Rev. Walter H. Rollins, D.D., was formally inducted into office, and the occasion was one of great satisfaction to all who have the interests of this promising institution at heart.

Dr. William E. Barton, of Oak Park, Illinois, one of the directors of the Education Society, made an interesting address, and Secretary Frank M. Sheldon, of the Education Society, spoke on the subject of "Christian Leadership."

He said in part:

"There is before Christianity to-day a great problem. We point the finger of scorn at the nations of Europe and say that we are better than they. We are right but there is before Christianity to-day the problem of taking America where she is and carrying her on.

"We find great areas in the United States where the same principle that caused the European conflict is at work on the same task:—the principle of doing things because we have the power, not because it is right. The negro takes the place he does to-day because the white man has the power to force him to it.

"The next thing that American Christianity must do is to demonstrate that she can clean up her cities, handle her own race problem and put Christ into her business.

"The leaders for this task must come from Christian Colleges. It is for this reason these colleges are established, it is because they are to fit men and women for complete living, for a cultured life.

"No one pays to a college what he costs it. Society has taken a great deal of that burden upon herself. There isn't a school anywhere that isn't a product of Christianity, and students must not forget their obligation to the Christian school."

AN INTERESTING CASE

ALBERTO grew up in Mexico. He is now twenty years old. His family had means and he enjoyed better educational advantages than the majority of our pupils. The teachers in our Mission School in Mexico have been his friends. In the terrible revolutionary troubles of Mexico Alberto was compelled to enlist in Villa's army, with his father and other relatives. Both his father and his uncle were killed in the war and all the property of the family was confiscated, leaving the surviving members of the family penniless.

Alberto himself was wounded in battle. Shot through the shoulder

and in the arm, he was afterwards run over by a train and left on the field of battle in an unconscious condition. He lay there for hours in terrible agony. He was tempted to end his own life to put an end to the fearful suffering, but he says in that terrible hour God's voice came to him clearly telling him that he must not. Later he was taken to the hospital. His leg was amputated and his wounds dressed. As a result of this experience he was very ill for many months. Through the influence of his friends, the missionaries, his release was obtained from the Mexican authorities and he was sent to El Paso, Texas, for medical care. Shortly before Thanksgiving he came to the Rio Grande Industrial School.

His teacher did not know how to place him in his studies nor did he know where he belonged. He was put in the fifth grade on trial but was soon advanced from grade to grade until now he is doing eighth grade work and is leading his class. Mentally, Alberto is unusually bright, but owing to his illness and his suffering he was a physical wreck when he came to the school. He has since greatly improved and is steadily gaining in weight.

ALBERTO, RIO GRANDE INDUSTRIAL SCHOOL, ALBUQUERQUE, NEW MEXICO

Alberto has talked over his plans for the future with Mr. Heyman. He feels that he must find work to earn the money that he needs. His friends do not advise him to return to Mexico. And as he is a cripple he does not feel that he can do heavy physical work. He realizes that he must go on with his education in order to be enabled to make his living with his brain. "But how," asks Alberto, "without money?"

Mr. Heyman hopes to arrange an opening for him at the school for the summer, allowing him to do the lighter work and thereby do what he can toward earning his scholarship for another year of school. He is very eager to do this and is very thankful for this opportunity.

Alberto has always been a Catholic. He is fast realizing the difference between the profession and the practice of religion, and I am sure that you will pray with us for Alberto that he may become a true Christian. He feels that God saved his life for a special purpose and we hope he will come to realize a place of service in God's kingdom.

CONGREGATIONAL PASTORS AT STATE UNIVERSITIES

THE half-yearly report of Congregational pastors at State Universities just received is worthy of notice and confirms the opinion of educational leaders that the church has at last recognized a mission of vast importance.

Seven Congregational pastors state that in the Universities where they are located there are enrolled 24,183 students, and that 3,008 of these are from Congregational families.

Other denominations have their pastors so that this large body of young people is receiving the constant religious and spiritual ministration of trained leaders. The Congregational church believes that it is wise to work for young people where young people are gathered in such large numbers.

Through personal effort 195 students have joined the church since last September and 146 the Christian Endeavor Society. In some universities large Bible Classes of students have been successfully maintained with increasing interest on the part of all members.

The pastors endeavor, so far as the time of the students will allow, to enlist their interest in religious work and start them on lines of service that they may follow out after graduation.

One Pastor says:

"I can hardly estimate the number of our college students who are actively engaged in religious or church work, but I should say that not less than 50% of our students are active."

Another Pastor says:

"What we need most is an atmosphere conducive to interest in the things the church stands for. This we are trying to create through organization. Late last year there was formed the 'Congregational Students' Association' which I am moulding into a substitute for a students' church. Not that we look toward a church organization as such, but something of a training school for church work. This is formed on the departmental idea."

"One department has to do with church work specifically, looking toward bringing students into church membership and promoting church attendance."

"The social department has promoted a number of socials this winter, with one supper for students."

"Another department co-operates with the C. E. toward increasing the efficiency of that Society."

"Our social service department plans to visit sick students, act as an employment bureau, and enter whatever fields of social service we can find available."

"Most efficient, because longest organized, is the department of Religious Education, consisting of the members of the University Bible School."

A Third Pastor Reports:

"We have been working along some definite lines during the month of March. The Christian Endeavor Society has been co-operating with me in a special effort to bring the college students in touch with its organization and that of the Church. We have already received six new members and others are to be received the second Sunday in April.

The results of the special study of the Four Gospels during March were very gratifying indeed. All of our young people seemed very much interested in the study, and as a result I am to conduct a ten weeks' course in the Teachings of Jesus for a group which is to meet every Wednesday night. There is a real desire here among large numbers of the students for real Bible study, but the great problem is to find time for it in the midst of the very full schedule of school work which most of them carry."

PRESIDENT HYDE GIVES COUNSEL TO BOYS

IN an interesting address on "Efficiency from the Educational Standpoint" given to 1,000 boys gathered in Pine Street Congregational Church, Lewiston, Maine. President Wm. De Witt Hyde, of Bowdoin College, said:

"I once asked Edward Atkinson, a prominent manufacturer of 25 years ago, 'Why did you, a founder and trustee of the Massachusetts Institute of Technology, send all four of your boys to Harvard College?' 'Because,' he replied, 'I saw that in the world of large business technically trained men usually fill the second places and liberally trained men usually fill the first places.'

"For most persons handling men is much more interesting than handling things. While for the first five years the technically trained man, who deals primarily with things, usually earns a little more money, after the first 10 or 20 years the successful liberally trained man who can deal effectively with men earns a great deal more than the successful technically trained man.

"You must get an early start. You must start at once, and make your choice of school or college.

"Perhaps you say you can't afford to go. That is not true. In the United States there are hundreds of schools and colleges through which a bright, resourceful boy can make his way financially by his own exertions. You can take your pick. You need not take the one that offers education cheapest unless you wish. For, although for a rich boy some schools and colleges cost more than others, for a poor boy they all cost just the same. If there is any difference, the more expensive institutions are the cheapest for the poor boy, because there are usually more and larger scholarships and ways of earning money, and less competition for them.

"For 15 years I have been trustee of an academy that charges $150 for tuition and $5.50 a week for board. Yet in that academy only about 100 of the 550 students need aid, and we have so many and so large beneficiary funds that we often do not think it good for these men to give them as much money as we have. No good student of good character and eagerness to work was ever known to leave that school for lack of funds.

"For 30 years I have been president of a college. During all those years while we make no promises of aid to any one in advance and perhaps in that way keep out the timid and resourceless, I have never known a poor young man, of fairly keen mind and resolute will, to leave that college for lack of funds. And they come to us year after year, often with nothing but the earnings of the preceding Summer on which to start. I cite this school and this college, with whose workings I am familiar, as examples of what any school and any college will do for any young man who eagerly and resolutely and diligently seeks an education.

"Pick out your school and college and make your plans early, for in education you can have anything for which your talents fit you and which you are willing by industry to earn.

"Finally you must have pluck and endurance. Education is a long, hard road. You have to learn and consign to cold storage a host of subjects, the value of which is not immediate and the use of which is not obvious. To endure to the end one must keep his eyes fixed on the goal of mental efficiency and power.

"More than that. Since efficiency is so abstract, vague and far off, one

needs to have his eyes fixed on the supreme character of Jesus Christ; to be in your time and place what he was in his; to take up and carry on your little part of his great and good work for the world—that is the secret of endurance through the long period of education and through life.

"I don't ask you to be like him all at once, but to make that your earnest, honest aim. The aim is more important than the achievement.

"Three men are climbing a mountain. The first is within a few steps of the summit, the second is half way up, the third is only just starting from the base. Which of the three will reach the summit first? 'The first,' do you say, 'the one who is almost there?' I am not so sure. We must look inside these three men before we can tell. We must know their aim.

"The first, though near the summit, has seen enough, and is facing downward. The second, the one halfway up, is undecided; hesitating whether to go up or down. The third, the one at the base, has his eyes fixed up on the summit, and his feet resolutely committed to the upward part.

"Now, tell me which of the three will reach the summit first? The last shall be first. May you all have that enduring determination to grow into the likeness of the character of Christ, which is the supreme secret of educational, moral and spiritual efficiency."

SEA GULLS AT UTAH

IT is not generally enough known that the far inland city of Salt Lake has its monument in honor of sea-gulls, raised there last year. As the imperial city of Rome was saved in its infancy by geese, so was Utah in the days of its pioneers rescued by sea-gulls.

In the year 1848 the first settlers of the Salt Lake valley were appalled by an invasion of grasshoppers, or locusts, rapidly eating up the crops and all other vegetation. Like a mighty army advanced the ranks of the winged and long-legged insects of voracious appetite, with no earthly power able to cope with them.

So swiftly was the land overrun that the settlers themselves had not time to escape, but stood amid ruined fields, unnerved and sick at heart, beholding the crawling pests consuming every green thing, and threatening starvation when the plague had passed on and made the fertile valley again one with the desert around them stretching in all directions for hundreds of miles.

It was in this hour of dire panic that the gulls from Great Salt Lake, a few miles away, suddenly appeared in thousands. Through some one of those mysteriously keen and fine powers of perception, superior to any faculty at the command of man, the gulls had sensed their opportunity.

They flocked in an unending stream from the lake and descended upon the pests with rallying cries that seemed to direct the operations of their battalions to best advantage, as they swirled about the insect army in the fields, devouring them by millions. For several days their gorging continued until the grasshopper host was entirely annihilated.

Half a century later the descendants of the Utah pioneers, recognizing that the very existence of their great colony had been preserved by the birds, reared to their honor the unique $40,000 monument, composed of a granite shaft fifteen feet high, with a great ball at the top, on which two gulls in gilded bronze are just alighting.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

Office: 287 Fourth Avenue, New York.
Henry A. Stimson, D.D., President; William A. Rice, D.D., Secretary; B. H. Fancher, Treasurer.

A COMPARATIVE STATEMENT OF RECEIPTS

BOARD OF MINISTERIAL RELIEF

FOR THE THREE MONTHS ENDING MARCH 31, 1914 AND 1915

	Churches	Affi. Soc.	Individuals	Interest	Legacies	Totals
1914.....	$ 5,297.39	$ 2,739.51	$ 1,982 08	$ 3,437.31	$ 37.44	$13,493.73
1915.....	4,951.95	1,197.61	2,099.38	3,783.22	3,867.99	15,900.15
Gain.....	.....	.....	$117.30	$ 345.91	$ 3,830.55	$ 2,406.42
Loss.....	$ 345.44	$1,541.90	.....	.....	.....	.....

This comparative statement reveals a decrease in receipts for the first quarter of the year of $1,424.13 when we leave out legacies. Legacies go into the Endowment Fund and only the income is available for the current work of the Board. Legacies are always a variable and uncertain quantity and are not a reliable basis for comparison. A falling off from Churches and from Affiliated Societies such as the Sunday-Schools, Women's and Young People's Societies is a serious matter. To pay the quarterly checks to the pensioners on April 1st the Board had to borrow $4,000.

The claims upon our people, growing out of the war in Europe, have been most appealing and persistent. We must not, however, forget the 400 dependent persons, aged and infirm, who look to the Board of Relief for the very necessaries of life. We earnestly hope that the study of this subject by the Women and the Sunday-schools in May will result in generous contributions to the Board.

MAY AND MINISTERIAL RELIEF

There is a unique fitness in giving Ministerial Relief right of way in May. May 30th is Memorial Day for the brave men who gave up their lives for their country. It has come to be also a season in which to show honor to the surviving members of the Grand Army of the Republic. These are now all old men. We love to see them in the Memorial Day procession. We take our hats off to them and cheer them as they pass along, as we do none others who are marching by.

It is not far from this picture to that of the old Soldiers of the Cross who have fought many a hard battle against evil and for righteousness and who still linger with us. Their step is uncertain, their hair is white, their strength is failing. Yet they are cheerful and are not in bondage to the fear of Death. They consecrated their all to the upbuilding of God's Kingdom. They ministered to others. Their remuneration did not enable them to provide for this period of enforced inactivity. With all the infirmities of age upon them they are without assured income.

What could be more fitting than to remember these veterans in the beauti-

ful month of May? By the courtesy of the National Societies and the approval of the Apportionment Commission and by the vote of the Woman's Home Missionary Federation, May is the time to think of and help the old Soldiers of the Cross.

The subject this May is "The Ministry"—its supply, its support and its care in old age. The Board of Relief has prepared three brief leaflets for the meetings of the Woman's Home Missionary meetings and one of them which can be read in the Sunday-schools in two minutes. This latter is called "What I would say were I present to address you." Secretary Rice has put into these few words the substance of what he would say if he had the opportunity to speak to one or more of our Sunday-schools for ten minutes on May 23d or May 30th. The Superintendent, or some one selected, could read this brief statement to the school before the offering is taken. The other two leaflets are "Some Conditions of the Ministry" by Rev. George C. Hicks, and "Facts about Congregational Ministers." These two will be helpful in the Women's meetings. These leaflets and collection envelopes for the May offering can be had without cost by applying to Secretary William A. Rice, 287 Fourth Avenue, New York.

We are sending out a special letter to all our pastors and we enclose one for the Sunday-School Superintendent which we have requested the pastor to deliver. The Board of Relief views with much concern the falling off of receipts as indicated in the quarterly comparative statement in this number. These are difficult times to secure funds. The Board needs the hearty and generous co-operation of all at this time. Whether the money is sent to a State Relief Society or the National Society, it goes for the same object and will be used to help and bless those who, after heroic service, are nearing the end of their earthly pilgrimage.

OUR LATEST APPLICATION

Our latest application is in behalf of one of our most faithful Home Missionaries. He has been stricken in the midst of his activities with paralysis and the brother minister writing in his behalf says, "He is now without hope, health or even life, for he may die at any moment and can hardly live but for a few months. He has been in the active ministry about 25 years, has worked hard preaching and organizing churches. For some years he has edited a monthly magazine. He was a leading man among the churches. His salary has never been large, running from $60 to $75 per month. He has a wife and four children, two girls and two boys. The youngest three are 7, 8 and 12. He has lost two sons by death, one was suffocated in a sand pit while the father was away from home on a missionary trip. That hard blow nearly broke him down. Now I plead for him and his family. I hope that your Board may help them. He ought to have given up his work a year ago, but he was a persevering man, suffering hardship for the Lord and His Kingdom."

EXTRACTS FROM SOME LETTERS RECEIVED FROM PENSIONERS

We frequently receive letters from pensioners of the Board which beautifully illustrate the value of the work of the Board. They reveal the great helpfulness of the quarterly checks and the gratitude of the old soldiers of the Cross. Here are a few extracts from such letters:

"This is to acknowledge receipt of a very gracious and helpful surprise, your draft for the first payment which your Board kindly granted me. I speak of it as a surprise because it came a little before the time that I had understood you to name. Words are weak in a moment like this. I can only say that I thank God with all my heart for His faithfulness and

tender care of me and I thank you personally for your kindness."

"I just want to tell you how thankful I am for the promptness with which you always send my check. I was depending upon it to pay certain important bills due the first of the month. I was afraid the check might be late and was so glad to receive it the first day of the month that I said to myself 'The dear old Board can be depended upon to do its part.' I am grateful not only for your promptness, but for the check itself, for really I do not know how I would have met these obligations without it."

"I have been thinking out the philosophy of these kindly gifts and it lies in my mind in this way:

First: Our Father in Heaven knows our circumstances fully. 'Like a father pitieth his children, so the Lord pitieth them that fear him.'

Second: The Holy Spirit impressed you to write the article that called forth these gifts.

Third: The Holy Spirit impressed that article upon the hearts of the Donors.

Am I orthodox? My wife and I wept and rejoiced together as we beheld this token of God's love. Why should we not rejoice together? We fought the battles of a minister's life through the years that are past, together, and we both know the defeats as well as the victories. We have gladly endured for our Saviour's sake. In prayer we lifted to our Father the friends who we are sure are the richer for having bestowed these gifts upon the Lord's needy ones. Please convey to these friends our heartfelt thanks."

"It is a comfort and a joy to meet the good people with whom we labored for six years and to find them so well served by their new pastor. Though it seems a bit strange to be obliged to sit in the pew and see another man in the pulpit, it is a delight to see the good work I was obliged to give up because I had fallen by the way, so well done by another."

The above are the words of one of our aged pensioners on a return visit to his last parish where he was greatly beloved by his people. It is this noble spirit that helps make the old veterans so dear to the people of God.

"We veterans can greatly aid the treasury of the Board of Ministerial Relief by our intercessory prayer. Won't you intimate this fact to your pensioners and ask them to concern themselves in this matter and enter into a Prayer League? We could invite any others who may desire to unite with us and thus use the mightiest force known to the Christian soldier. If we are not able to man pulpits we can intercede with our Father that He may open the eyes of those who are able to enrich the treasury of the Board of Ministerial Relief by larger gifts and thus relieve the veterans of much anxiety."

"I wish I could send a bright and cheering report, but I have been on the invalid list since the 17th of March and am able to sit up a part of the day now. I am gaining strength though very slowly. Rich blessings seem to spring up all about me. I had not time or strength to think of pain. I really wonder why my life has been spared when there is so little that I can do. The aid I receive means more and more to me."

"My hearing has been gradually weakening until now I get but little good from sermon or lectures. But I realize more than ever that we should attend church service as affording the best place to worship God. I enjoy sitting in the assembly of God's people and though I cannot hear, contemplation of divine things fill the mind. 'While we muse the fire burns.' The place, the music, the faces, the kind greeting have a value in old age that we did not ascribe to them in former days."

THE WOMAN'S HOME MISSIONARY FEDERATION

President, Mrs. Hastings H. Hart, 7 Colden Avenue, White Plains, N. Y.; Vice-President-at-large, Mrs. A. H. Standish, 449 North Grove Avenue, Oak Park, Ill.; Vice-President of the East, Mrs. Marion Burton, Northampton, Mass.; Vice-President of the Interior, Mrs. W. W. Newell, 244 Wesley Avenue, Oak Park, Ill.; Vice-President of the South, Mrs. W. E. Mansfield, 130 Peeples Street, Atlanta, Ga.; Vice-President of the West, Mrs. George Robertson, 152 Terrace Avenue, Redlands, Cal.; Recording Secretary, Miss Mary Brooks, 141 Essex Avenue, Gloucester, Mass.; Corresponding Secretary, Mrs. Franklin H. Warner, 30 Ridgeview Avenue, White Plains, N. Y.; Treasurer, Mrs. H. A. Flint, 604 Willis Avenue, Syracuse, N. Y.; Assistant Treasurer, Mrs. Rockwell H. Potter, 412 Washington St., Hartford, Conn.; Editorial Secretary, Mrs. Edward H. Scott, 287 Fourth Avenue, New York City.

OUR YOUNG PEOPLE FOR THE CHURCH

Once upon a time in the country "Beautiful," lived a king who disliked young people. As he wandered, one day, in his garden the noise of laughter and play came to his ears, and he sighed, thinking of days that had been spoiled for him by these frolicsome youngsters. "They are always in the way, always a bother. I wish there were no giddy young people and no bothersome children in all my realm."

Just then a strange old man appeared before him and said, "Sir, your wish is granted. All the troublesome young people and children have been banished from your land. No more will you be bothered with them. No more will the sound of laughter confuse your meditations, no more will the sight of them in the streets and waysides mar the beauty of the landscape for you."

Great was the king's joy, but before he could thank him, the queer little man was gone.

Some of us, to-day, are like the king of the land "Beautiful." Perhaps we do not wish the younger part of our church out of the way, in words, but we do in actions, and we wrong them by refusing the help and good-will we might give if we would. Are we willing to do our part to hold them for the church, to give our time and talents to the development of the desire for good that is in every boy and girl? Christ said, "Feed my lambs."

The king of the land "Beautiful" was happy without the children at first. Always it was quiet, always clean, always orderly. Then came a time when the leading men of the kingdom began to lay down their burdens. In vain did they seek for young men to bear these burdens. Every one was too old and weary to undertake new tasks. What was to be done?

Again the king walked in the garden and again he wished. Suddenly, the queer little man stood before him, as on the former day, and said, "Your wish is granted, the children have returned. Hereafter, when you wish, be sure it is a wise wish, not a foolish one." Then he vanished.

Great was the joy in the kingdom and carefully were the young people trained for the king's service.

Our King has never thought of banishing the children from the church, from His Kingdom. He says, "Suffer the children to come unto me. For of such is the Kingdom of Heaven."

MRS. F. A. SUMNER.

TOPIC FOR JUNE, 1915

CONGREGATIONAL S. S. AND PUB. SOCIETY

OUR YOUNG PEOPLE FOR CHRIST.

Hymn
Scripture. Eccl. 11;6-12:7.
Prayer
Hymn
Study

WHY & HOW? For Discussion.

Why?

1 They Need the Church.
   a. To form early in life church-going habits which shall make for reverence towards God and His Day of Rest.
   b. To give definite time to religious education as for secular, though neither are so limited.
   c. To develop the instinct of worship.
   d. To cultivate social, as well as individual religion.
   e. To give training in service, for present and future.

2 The Church Needs Them.
   a. For their strength and idealism.
   b. " " enthusiasm.
   c. " " newer ideas & methods.
   d. " its growth and development.

How?

1 By Example.—Is the Church and what it stands for a primary or a secondary interest in our lives?

2 By Prayer.—Is it a vital part of our lives, and are we availing ourselves of its unlimited possibilities for our young people?

3 By Giving Definite Responsibilities for worth-while service.
   Some suggested duties:
      Sunday-school teachers.
      Ushers.
      Committee on Church decoration.
      Active Christian Endeavor Workers.
      Leaders of Junior Societies.
      Association on Committees with Seniors.
      Closer connection with Senior and Junior organizations.

Sentence Prayers in Closing.

Suggested Bible References; 11 Chron. 34:3, Job 13:26, Ps. 25:7, Prov. 22:6, 20:11, 1 Tim. 4:12.

Suggested Hymns.—"Sow in the Morn Thy Seed," "A Charge to Keep I have," "So Let our Lips and Lives Express," "By Cool Siloam's Shady Rill."

Prepared by Mrs. H. W. Armstrong.

NOTES

The Federation Bi-monthly meeting, on April 5th, under the leadership of Mrs. Williston Walker, of New Haven, was an inspiring occasion. Secretary Sheldon in a thoughtful address spoke of the new attitude of the Education Society and outlined plans to enter new doors of opportunity, especially for the training of Christian leaders, in connection with state universities in the west. Educational work for Cubans in Florida and for Mexicans in the southwest was also touched upon.

President Burton, Secretary Ryder, Mrs. Taintor and Mrs. Pearsall spoke for their respective organizations. The dominant note of the meeting was one of cheer, hope, confidence.

A luncheon arranged by the Press Committee of the Northfield Home Missions Summer School was given at the Great Northern Hotel, New York, February 27th. Two hundred women enjoyed the pleasant fellowship and joined heartily in Northfield songs between courses. Mrs. Gildersleeve presided over the speech-making. With such speakers as Mr. Diffendorfer, Mrs. J. S. Allen, Mrs. F. S. Bennett and Mrs. A. L. Kenelly it goes without saying that logic, wit and brilliant oratory were combined in messages of power and timeliness. A more effective method could hardly be chosen of stimulating interest in the coming Northfield season.

The Connecticut Union has a record that should stimulate other Unions to attempt great things. Its Plan of Work for 1913 called for $7,800.00 and the amount contributed was $9,160.62. In 1914 the Plan of Work called for $9,000.00 and again the aim was exceeded, gifts to the several Societies amounting to $10,405.45.

State leaders will please note that leaflets relating to the Schauffler Fund may be obtained in quantity from the Recording Sec'y, Miss Mary Brooks, 141 Essex Ave., Gloucester, Mass.

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, Treasurer - 287 Fourth Avenue, New York, N. Y.

Receipts for March, 1915

The Daniel Hand Educational Fund for Colored People

Income for March from Investments	$4,563.08
Previously acknowledged	25,702.16
	$30,265.24

Current Receipts

EASTERN DISTRICT.

MAINE—$180.46.

Alfred: Ch., 6.25. **Bangor:** Forest Ave. S. S., Lincoln Mem., 4; Hammond St. Ch., bbl. goods for Greenwood, S. C.; E. G. L. for Thomasville, Ga., 5. **Belfast:** First Ch. S. S., Lincoln Mem., 5.68. **Blue Hill:** S. S., Lincoln Mem., 2. **Bridgton:** First Ch., 17.60. **Bristol:** Ch., Lincoln Mem., 1. **Deer Isle:** First Ch., 7.26; Sunset Ch., 2.23. **Fryeburg:** Ch., bbl. goods for Greenwood, S. C. **Lewiston:** Mrs. N. E. M. for Elbowoods, No. Dak., 5. **Machiasport:** S. S., Lincoln Mem., 5. **Masardis:** S. S., 2. **Saco:** Miss E. S. for S. A., Greenwood, S. C., 40. **Sandy Point:** S. S., Lincoln Mem., 3. **Searsport:** Mrs. H. G. P. for Elbowoods, No. Dak., 40c. **South Freeport:** S. S., 1. **South Portland:** Ch., bbl. goods for Greenwood, S. C.. **Temple:** S. S., Lincoln Mem., 2. **Turner:** S. S., 1.54. **Waterville:** Ch., 29.45; S. S., Lincoln Mem., 4.40. **Wiscasset:** Mrs. C. M. L., bbl. goods for Greenwood, S. C. **York Village:** First Ch., 6.

Woman's Home Missionary Union of Maine, Mrs. C. E. Leach, Treasurer.

Belfast: First, 10. **Brooks:** 2. **Hallowell:** 1.65. **New Gloucester:** 13. **Springfield:** 1. Interest on Page Legacy, 2. Total, $29.65.

NEW HAMPSHIRE—$225.32.

Andover: S. S., Lincoln Mem., 1.36. **Atkinson:** Ch. and Soc., 7. **Bennington:** Ch., 5.25. **Bethlehem:** Ch., 6.15. **Bristol:** Ch., 11.50; Mrs. B. C., 2; Mrs. C. C., 2; Mrs. T. A. C., 2; for Tougaloo University. **East Andover:** S. S., Lincoln Mem., 3.50. **Epping:** Ch., 10. **Greenville:** Ladies Aid Soc., two bbls. goods for Joppa, Ala. **Hampstead:** S. S., Lincoln Mem., 2.37. **Hanover Center:** First S. S., Lincoln Mem., 2.50; Prof. R. F. for Elbowoods, No. Dak., 20. **Hinsdale:** S. S., Lincoln Mem., 2.30. **Keene:** Court St. Ch., 2.76. **Lancaster:** S. S., Lincoln Mem., 3.15. **Lebanon:** S. S., Lincoln Mem., 7. **Lee:** S. S., Lincoln Mem., 2.84. **New Ipswich:** Ch., 5. **Newport:** Ch. and S. S., for Pleasant Hill, Tenn., 4.50. **North Hampton:** Ch., 8.90. **Plaistow:** N. H. and Haverill, Mass., S. S., Lincoln Mem., 3.40. **Rochester:** First S. S., Lincoln Mem., 5.32. **Rye:** Ch., 25. **Somersworth:** First Ch. S. S., Lincoln Mem., 5.41. **Troy:** Trin. Ch., 14.50. **West Concord:** West Ch. S. S., Lincoln Mem., 1.61. **West Lebanon:** S. S., Lincoln Mem., 8. **Wilton:** W. M. S., bbl. goods for Joppa, Ala.

New Hampshire Female Cent Institution and Home Missionary Union, by Miss Annie A. McFarland, Treasurer.

Concord: South, 50. Total, $50.00.

VERMONT—$364.74.

Bellows Falls: Ladies of Cong. Ch. for Indian missions, 3.55. **Berlin:** Ch., 10. **Brattleboro:** Ladies of Center Cong. Ch. for Indian missions, 4.05. **Brookfield:** First Ch., 3.64; Second Ch., 4.65. **Cabot:** Ch. and S. S., 12. **Cambridge:** S. S., Lincoln Mem., 2. **Coventry:** Ch., 6.87; W. M. S., bbl. goods for Joppa, Ala. **Cornwall:** Ch., 10.36; S. S., 3.50. **Dorset:** S. S., 5; W. M. S., bbl. goods for Joppa, Ala. **East Barnet:** C. E. Soc., two bbls. goods for Joppa, Ala. **East Corinth:** Ladies of Cong. Ch. for Indian missions, 5.10. **Georgia:** Ch., 15. **Island Pond:** Ch., 5; S. S., Lincoln Mem., 5. **Jamaica:** Ladies of Cong. Ch. for Indian missions, 1.74. **Middlebury:** Mrs. C. J. for Joppa, Ala., 2. **Morrisville:** Miss E. S. for S. A. Marion, Ala., 10. **Newbury:** First Ch., 65. **Norwich:** S. S., Lincoln Mem., 2.80. **Randolph:** First Ch., S. S., Lincoln Mem., 5.86. **Saxtons River:** Ch., 20; S. S., 5. **South Duxbury:** S. S., Lincoln Mem., 2. **Strafford:** Ch., 16.61. **Townsend:** S. S., Lincoln Mem., 5. **Warren:** United Cong. Ch., 2.82. **Wells River:** Ch., 25. **West Brattleboro:** Ch., 9.80. **West Newbury:** Ch., 4. **West Rutland:** Ch., 22.70. **Williamstown:** Ch., 1. **Woodstock:** Ch., 67.69.

MASSACHUSETTS—$7,195.21.

(Donations, $3,372.53; Legacies, $3,822.68.)

Amesbury: Union Ch., 5.91. **Amherst:** South Ch., 7.82. **Andover:** South Ch. for Tougaloo University, 24; H. M. W. for S. A. Gloucester School, 10. **Ashburnham:** Mrs. S. D. S., 1. **Ashfield:** Ch., 12.64. **Athol:** W. M. S., bbl. goods for Joppa, Ala. **Attleboro Falls:** Central Ch. S. S., Lincoln Mem., 3.16. **Auburndale:** S. S. J., bbl. goods for Mound Bayou Miss. **Ballardvale:** Union Ch. S. S., 5.37. **Beachmont:** Trin. Ch., Lincoln Mem., 7. **Beverly:** Miss E. C. P., 20.

Boston: Old South Ch., 893.19; C. M. F. for Talladega College, 100; Mrs. O. P. G. for Tougaloo University, 10; Miss M. B. L. for Elbowoods, No. Dak., 10; Miss J. M. Q. for Kings Mountain, N. C., 5; "Friends," for Grand View Tenn., 20. **Dorchester:** Central Ch. S. S., 9.68; Harvard Ch., Lincoln Mem., 15.11; Miss B. F. for S. A. Gloucester School, 3.

Brimfield: W. M. S., bbl. goods for Joppa, Ala. **Brockton:** H. W., 20. **Brookline:** Mrs. E. A. for Tougaloo University, 30. **Buckland:** First Ch., 20. **Cambridge:** First Ch. Shepard S. S. for S. A. at Grand View, 50; Prospect St. Jr, C. E. Soc., 5; Miss C. B. F. for Marion, Ala., 5. **Charlton:** W. M. S., bbl. goods for Joppa, Ala. **Concord:** Trin. Cong. S. S. for Talladega College, 3.97. **Conway:** E. E. Soc., 6. **Dalton:** First Ch., 405.37. **Dedham:** First Ch. S. S., 9.25. **Dennis:** S. S., 6. **Douglas:** First S. S., Lincoln Mem., 1. **Dover:** Ch., 2.05. **East Bridgewater:** Union Ch., 25; Union S. S., Lincoln Mem., 3.42. **Easthampton:** First Ch. S. S., Lincoln Mem., 5.32; Payson Ch. W. M. Soc., bbl. goods for Wilmington, N. C. **Essex:** Ch., 17; S. S., 10; C. E. Soc., 5. **Fairhaven:** First Ch., 20.54. **Fitchburg:** Rollstone Ch., 30.81. **Framingham:** C. H. for Oriental Missions, 10. **Greenfield:** Second Ch., 37. **Hamilton:** Ch., 1.53. **Haverhill:** Pro-Christo Soc. for Cotton Valley, Ala., 15; W. M. S., bbl. goods for Joppa, Ala. **Hinsdale:** First Ch., 18.32. **Holliston:** Mrs. W. A. K.

for S. A., Talladega College, 1. **Holyoke:** Second Ch., Ladies for Indian Missions, 5.50. **Hudson:** First Ch., 8. **Lancaster:** Evan. S. S., Lincoln Mem., 4.52; Miss E. F. M. for Thomasville, Ga., 5. **Leominster:** Pilgrim Ch., 5. **Lowell:** Pawtucket Ch. S. S., 4.02. **Lynn:** Central Ch., 21.90. **Marblehead:** Mrs. S. L. G. for Marion, Ala., 25. **Melrose:** Miss L. S. M., 2. **Middlefield:** Ch., Lincoln Mem., 3.50; S. S., Lincoln Mem., additional, 5c. **Millers Falls:** S. S., Lincoln Mem., 4.30. **Neponset:** Trin. Ch. S. S., Lincoln Mem., 11.04. **New Bedford:** North Ch. S. S. for Grand View, 5; N. Christian Ch. for Grand View, 10. **Newbury:** First Ch., 18.36. **North Adams:** C. E. W. for Elbowoods, No. Dak., 5. **North Attleboro:** First Ch., 4. **Northbridge:** S. S., Lincoln Mem., 3. **North Brookfield:** First Ch. S. S., Lincoln Mem., 1.91. **Northampton:** Edwards Ch. Prim. Dept. for Marion, Ala., 13. **North Reading:** Union Ch., 13.25. **Norton:** Trinitarian Ch., 15.94. **Orange:** Central Ch., 9. **Peabody:** West Cong'l S. S., 5. **Plympton:** S. S., Lincoln Mem., 3.28. **Shelburne Falls:** Miss C. P. R. for Tougaloo University, 5. **Sherburn:** Pilgrim Ch., 4.80. **Somerset:** W. M. Soc., bbl. goods for Moorhead, Miss. **South Braintree:** South Ch., 10. **South Hadley:** Mount Holyoke College Y. W. C. A., 100; Miss F. J. H. for Tougaloo University, 3.25. **Springfield:** Faith Ch. S. S., Lincoln Mem., 10; St. John's Church, 5; S. S., Lincoln Mem., 6; Memorial Ch. Adult Bible Class for Wilmington, N. C., 5; Olivet S. S., Lincoln Mem., 3. **Sterling:** Ch., 1.22. **Swampscott:** Ch. for Piedmont College, 10; S. S., 7.01. **Wellesley:** Ch., 115.11; Mrs. D. for S. A., Talladega College, 3. **Wendell:** S. S., Lincoln Mem., 81c. **West Brookfield:** Miss A. W., bbl. goods for Joppa, Ala. **Westminster:** J. H. M. for Grand View, 1. **West Newton:** Woman's Guild in Cong. Ch. for Thomasville, Ga., 20. **Westport:** Pacific Union S. S. for Piedmont College, 1.50. **West Stockbridge:** Village Ch., 5.70. **Whitinsville:** "A Friend," 100. **Williamstown:** First Ch., box goods for Pleasant Hill, Tenn. **Winchester:** First Ch. S. S., 10. **Worcester:** Bethany Ch. S. S., 14; C. E. Soc., 2; Woman's Miss'y Soc., 7; Hope Ch. S. S., Lincoln Mem., 10; Pilgrim Ch. for S. A., Grand View, 50.

Woman's Home Missionary Association of Mass. and R. I., Miss Lizzie D. White, Treasurer.

Attleboro: Second Ch. Ladies' Sewing Soc. for Piedmont College, 25. W. H. M. A. for Salaries and Chinese, 704.10. Total, $729.10.

Legacies.

Andover: Susan C. Dove, deceased (2,000 less expenses 100), 1,900, (Reserve Legacy, 1,266.66), 633.34. **Beverly:** Sarah Warner Clark, 1,500 (Reserve Legacy 1,000), 500. **Boston:** Frank Wood (5,000 less Tax 250), 4,750 (Reserve Legacy, 3,166.66), 1,583.34. **Easthampton:** Lydia A. Ferry, by Juliet Ferry Allen, Executrix, 200. **Leicester:** Charles A. Denny by Miss Bertha Denny, 1,000 (Reserve Legacy 666.66), 333.34. **Northampton:** Sarah C. Cook by D. W. Wells, Exec., 356. **Wellesley:** George Gould by Edward S. Gould, Trustee, 50. **Worcester:** Rebecca S. Keith by Wm. Woodward, Exec., 500 (Reserve Legacy 333.34), 166.66.

RHODE ISLAND—$4,143.82.

(Donations. $77.57; Legacy, $4,066.25)

Auburn: S. J. G., 50c. **Bristol:** First Ch. S. S., 10. **Central Falls:** Ch., 11.10; S. S., Lincoln Mem., 7. **East Providence:** Newman S. S., Lincoln Mem., 4.22. **Peace Dale:** S. S., Lincoln Mem., 7.10. **Providence:** Free Evan. Ch., 7.65; Plymouth Ch., 30.

Legacy.

Newport: Louisa F. Gray for Missionary Work in Tenn., 4,066.25.

CENTRAL DISTRICT.

CONNECTICUT—$3,259.72.

(Donations, $3,159.72; Legacy, $100.00)

Bethlehem: S. S., Lincoln Mem., 5. **Bridgeport:** First Ch., 37.25; Black Rock S. S., 8.48 (5.48 of which is Lincoln Mem. Offering); Black Rock Ch. C. E. Soc. for American Highlanders, 5; T. A. K. for S. A. at Tillotson College, 8. **Bristol:** Ch., 150. **Brookfield Center:** S. S., Lincoln Mem., 4.50. **Burlington:** S. S., Lincoln Mem., 5. **Canterbury:** First Ch., 9.50. **Chester:** Ch., 5. **Cornwall:** Second, North Cornwall S. S., Lincoln Mem., for Grand View, Tenn., 4.50. **Coventry:** Second Ch. S. S., 1.74. **Darien:** First Ch., 78.40; H. W., 2.50. **Dayville:** S. S., 5. **East Canaan:** L. A. Soc. for Thomasville, Ga., 7. **Ellington:** S. S., Lincoln Mem., 5.18. **Ellington:** L. B. Soc., two bbls. goods for Thomasville, Ga. **Granby:** First Ch., 3. **Greenwich:** Stanwich S. S., Lincoln Mem., 17; W. M. A., 32. **Guilford:** First S. S., 11. **Hartford:** First Church of Christ, 168.10; Asylum Hill S. S. for the Alaska Mission, 31.76; Center Ch. S. S., 50.93 and Warburton Chapel S. S., 17.03, for purchase of farming tools at Grand View, Tenn.; Mrs. E. B. S. for S. A., Moorhead, Miss., 25. **Higganum:** S. S., Lincoln Mem., 2.49. **Ivoryton:** Ch., 23.23. **Jewett City:** S. S., Lincoln Mem., 1.87; S. S. for Tougaloo University, 10. **Manchester:** W. M. S., two bbls. goods for Joppa, Ala. **Meriden:** Mrs. A. H. W. for Talladega College, 10. **Middletown:** South Ch., 54.57; South Ch. United Soc., bbl. goods for Joppa, Ala. **Middlebury:** Ladies' Aid, bbl. goods for Joppa, Ala. **New Britain:** South Ch. S. S., 33.47. **New Canaan:** C. S. B., 1; D. S. B., 2; T. M. B., 1; Mrs. P. B. M., 5, for Talladega College. **New Haven:** Ch. of the Redeeme S. S., 20; Grand Ave. S. S., Lincoln Mem., 4.48; Grand Ave. S. S., Dea. Coleman's Class for rebuilding Boys' Dormitory, Grand View, 2; Prof. H. H. T. for Tougaloo University, 10; S. B. for Talladega College, 10. **New London:** Second Ch. S. S., 25.05. **Newtown:** S. S., 7.35. **North Haven:** Ch., 80. **North Woodstock:** Ch., 4.50. **Norwich:** Broadway Ch., 1,000; Mrs. G. D. C., package goods for Thomasville, Ga. **Norwich Town:** First S. S., Lincoln Mem., 5. **Orange:** W. M. Soc., box goods for Thomasville, Ga. **Plainville:** Ch., 19.75. **Portland:** Ch., bbl. goods for Pleasant Hill, Tenn. **Prospect:** S. S., Lincoln Mem., 5. **Putnam:** Second Ch. and S. S., 14.62; C. E. C. for Tougaloo University, 15. **Rockville:** S. S. for Marion, Ala., 7. **Sherman:** S. S., Lincoln Mem., 8. **Somers:** Ch., 14.70. **Southington:** First S. S., Lincoln Mem., 13.44. **South Norwalk:** M. E. H. for Lexington, Ky., 5. **Stafford Springs:** W. H. M. Union for Tougaloo University, 10. **Taftville:** S. S. for Lexington, Ky., 12.93. **Talcottville:** S. S., 25. **Thomaston:** D. S. P. for Tougaloo University, 1. **Torrington:** Center Ch., 90.27; Center Ch. S. S. for Am. Highlanders, 12.38 (of which 6.33 is Lincoln Mem.). **Wallingford:** First Ch., 50. **Waterbury:** First Ch. S. S., 12; Bunker Hill S. S., Lincoln Mem., 3.65. **Waterbury:** Second Ch., 452.47; H. P. C. for Talladega College, 50; Miss G. E. C., 5; Miss A. G. F., 25, for Tougaloo University. **Watertown:** S. S. for Lexington, Ky., 25; Mrs. H. W. S. for Tougaloo University, 10; "Anonymous" for Lexington, Ky., 5. **Westford:** Ch., 5. **West Hartland:** Ch., 3. **Westport:** Ch., 2.10. **Winsted:** First Ch., 28.59; Second Ch., 20.94; Mrs. S. G. W., 50 (25 of which for Talladega College and 25 for Tougaloo University.

Woman's Cong'l Home Missionary Union of Conn., Miss A. G. Merrit, Treasurer.

Enfield: First L. B. Soc. for Cal. Chinese Women, 25. **Hartford:** First Ch. of Christ for Stone Hall, Talladega, 25; Center Ch. Amelia Walker Aux., 50 (25 of which for Santee and 25 for Porto Rico; Immanuel Ch. H. M. S. for Grand View, 5. **Southport:** S. S. for Saluda, N. C., 22. **Stamford:** Ladies' Aid for Grand View, 10. **Winsted:** Second Ch. Aux. for Thomasville, Ga., 10. Total, $147.00.

Legacy.

Ellington: Miss Ellen S. Delano by Mrs. Harriet E. D. Fowler, Administratrix, 100.

NEW YORK—$1,339.19.

Albany: H. A. E. for Talladega College, 10. **Aquebogue:** Ch., 8; S. S., Lincoln Mem., 4.91. **Bay Shore:** First Ch., 4.30. **Blooming Grove:** W. M. S., bbl. goods for Joppa, Ala. **Brooklyn:** Cent. Presb. Ch., bbl. goods for Marion, Ala.; Puritan Ch., 11.25; "Friend" for Talladega College, 2; Miss M. L. for Talladega College, 5; Miss M. S. S. for Marion, Ala., 1. **Brookton:** S. S., Lincoln Mem., 1. **Buffalo:** Plymouth Ch., 2; W. H. C., 50. **Canandaigua:** First Ch., 50. **Cortland:** R. B., one milk cooler for Talladega College. **Deer River:** S. S., Lincoln Mem., 3.50. **Fairport:** Ch., 18; A. M. L., 5. **Franklin:** Ch., 21.03; S. S., 5.75. **Fulton:** Mrs. G. A. for Joppa, Ala., 1.96. **Gloversville:** First Ch., 99.45. **Georgetown:** Churches and High School, three bbls. goods for Joppa, Ala. **Homer:** S. S., 7.97; Ladies' Aid, bbl. and box goods for Joppa, Ala. **Irondequoit:** Woman's Guild, bbl. goods for Joppa, Ala. **Ithaca:** W. M. S., bbl. goods for Joppa, Ala. **Jamestown:** E. C. H., 100; E. C. H. for Tillotson College, 100. **Java:** S. S., 3. **Lockport:** Ch., bbl. goods for Joppa, Ala.; First Ch., 52.60. **Moravia:** First Ch., 20. **New Haven:** Miss H. K. for Joppa, Ala., 2; W. M. S., two bbls. goods for Joppa, Ala. **New York:** Bethany Ch., 11; Bethany S. S., for Elbowoods, No. Dak., 3.20; Forest Ave. S. S., Lincoln Mem., 10; Manhattan Ch., 100; Pilgrim Ch., Ladies' Aid Soc., 15; C. H. D. for Talladega College, 100; Miss D. E. E. for Moorhead, Miss., 25; Miss D. E. E. for Beach Institute, 10; H. W. de F. for Talladega College, 25; Prof. T. E. H. for Tougaloo University, 10; D. M. for Talladega College, 1. **North Pelham:** Ch. of the Covenant S. S., Lincoln Mem., 1. **Norwich:** R. D. B. for Talladega College, 3; R. D. E. for Talladega College, 5. **Owego:** First Union Presb. Ch., 12.48. **Patchogue:** S. S., Lincoln Mem., 9.55. **Pawling:** Christ's Ch., 10. **Pike:** Mrs. N. O. C. for Elbowoods, No. Dak., 5. **Portland:** S. S., Lincoln Mem., 3.60. **Port Leyden:** Ch., 2.29. **Poughkeepsie:** First Ch., 111.29; T. McW. for Talladega College, 2. **Riverhead:** Sound Ave. Ch., 37.02; Sound Ave S. S., Lincoln Mem., 12.33. **Saratoga Springs:** "Friends," for Talladega College, 5. **Sherburne:** Miss I. R. D. for Talladega College, 2. **Utica:** Mrs. C. H. B. for Talladega College, 1; A. T. T. for Talladega College, 1. **Wading River:** Mrs. M. E. M. for Marion, Ala., 5. **Walton:** First Ch., 55.21; Mrs. E. W. for Elbowoods, No. Dak., 2. **Warsaw:** Ch. for Santee, Neb., 48. **Wellsville:** L. M. S., bbl. goods for Marion, Ala.

Woman's Home Missionary Union of New York, Mrs. W. A. Kirkwood, Treasurer.

Brooklyn: Clinton Ave. W. L. for Saluda, N. C., 20; W. W. B. C. for Saluda, N. C., 5; Lewis Ave. A. K. Circle for Piedmont Collegt, 25; Park Ave. Branch C. E. Soc. for S. A., Fisk U., 5; Puritan Ch. W. G., 30 (10 of which for Grand View, 10 for Marion and 10 for Talladega). **Maine:** S. S. for Piedmont College, 5. **Middletown:** North St. S. S., Senior Dept. for Piedmont College, 2.75. **New York:** Broadway Tabernacle S. for W. W. for S. A., Greenwood, S. C., 6.75; Christ Ch. W. A. for "Indians," 6. Total, $105.50.

NEW JERSEY—$636.50.

(Donations, $136.50; Legacy, $500.00.)

Cresskill: S. S., Lincoln Mem., 5.41. **East Orange:** C. L. B., 10. **Jersey City:** Waverly S. S., Lincoln Mem., 63c. **Montclair:** Miss C. S. H. for Tougaloo University, 15. **Newark:** Miss K. L. H., 3. **Nutley:** St. Pauls Cong. S. S., 10.

Woman's Home Missionary Union of the New Jersey Conference, Mrs. Willard E. Buell, Treasurer.

Grantwood: 10. **Upper Montclair:** Aux., 75; Howard Bliss Mission Band for Indian Missions, 7.46. Total, $92.46.

Legacy.

South Orange: Osmond H. Schreiner, by Ella S. Perrine, 500.

PENNSYLVANIA—$239.51.

Bangor: Welsh Ch., 40. **Centerville:** Woman's Missionary Union, 2.50. **Kane:** S. S., Lincoln Mem., 7; W. H. D., 20. **Lansford:** S. S., 10. **Milroy:** Ch., two bbls. goods for Joppa, Ala. **Philadelphia:** Central Ch., 100; Bible School, Lincoln Mem., 9.84; Door of Hope Home, two bbls. goods for Joppa, Ala.; Es Vir Miss. Club of Beth. Presb. Ch. for Joppa, Ala., 5. **Pittsburgh:** Miss D. S. for Wilmington, N. C., 10. **Pittston:** Welsh Ch., 13.63. **Scranton:** Plymouth Ch. S. S., 5.54.

Woman's Missionary Union of Pennsylvania, Mrs. David Howells, Treasurer.

Philadelphia: Central Ch. Snowflakes for Alaska Mission, 5. **Plymouth:** Elm Ch. S. S., Lincoln Mem., 6. **Wyoming Federation:** W. M. Soc., 5 (2 of which for Porto Rico and 3 for Thorsby Inst.). Total, $16.00.

DISTRICT OF COLUMBIA—$1.00.

Through Woman's Home Missionary Union of the New Jersey Conference, by Mrs. Willard E. Buell, Treasurer.

Washington: First Ch. Aux. for Piedmont College, 1.

INTERIOR DISTRICT.

OHIO—$380.35.

Atwater: First Ch. S. S. for Grand View, 1. **Austinberg:** Ch. for Pleasant Hill, Tenn., 1.68. **Chardon:** C. L. S. for Elbowoods, No. Dak., 10. **Cincinnati:** J. J. H. for S. A., Talladega College, 2. **Cleveland:** Archwood S. S., Lincoln Mem., 10; Bethlehem S. S., Lincoln Mem., 1.93; First Ch., 7.64; Hough Ave. Ch., 53.76; North Ch. "Friends" for Tougaloo University, 10.25; "Friends" for Tougaloo University, 5. **Columbus:** Mayflower Ch., 2. **East Akron:** Miss R. D., 1. **Lenox:** Ch., 2.58. **Lodi:** S. S., Lincoln Mem., 6. **Oxford:** "M. F. L.," 100. **Sylvania:** S. S., Lincoln Mem., 8.86. **Toledo:** Marion Lawrence S. S. for Tougaloo University, 25; Washington St. Ch., 17.32. **Wauseon:** First Ch., 4.50. **Williamsfield:** Missionary Soc., bbl. goods for Pleasant Hill.

Woman's Home Missionary Union of Ohio, Mrs. F. E. Walters, Treasurer.

Akron: S. S. for Pleasant Hill, Tenn., 2. **Ashtabula:** W. G., 4.20. **Burton:** L. M. S., 1.05. **Chillicothe:** Plymouth W. M. S., 84c. **Cleveland:** First W. A., 3.36; Highland W. A., 84c; Pilgrim W. A., 10.50. **Cincinnati:** Plymouth L. G., 2.62. **Conneaut:** W. M. S., 1.05. **East Cleveland:** Calvary W. A., 2.94. **Jefferson:** A. C., 1.26; C. E., 1.05; S. S., 2.10. **Lodi:** L. M. S., 2.10. **Madison:** Central S. S., 3.15; W. A., 8.82. **Mt. Vernon:** W. M. S., 1.05. **Newark:** Plymouth W. M. C., 1.57. **New London:** L., 64c. **Newton Falls:** W. M. S., 10. **Oberlin:** First Primary S. S. for Pleasant Hill, 2; Second S. S. for Pleasant Hill, 2; W. M. S. for Indian Missions, 10. **Peninsular:** Oak Hill W. M. S., 52c. **Saybrook:** H. M. S., 2.50. **Toledo:** Plymouth W. M. S., 9.60; Second Jr. M. C., 2.10; Washington St. Primary S. S. for Indian M., 5.37; L. S. for Pleasant Hill, 2. **Tallmadge:** W. M. S., 2.52. **Unionville:** W. M. S., 84c. **Wakeman:** Second W. M. S., 2.10. **Youngstown:** Plymouth W. M. S., 7.14. Total, $109.83.

MICHIGAN—$184.89.

Alpine and Walker: Trinity Ch., 4.33; S. S., Lincoln Mem., 1.07. **Bay City:** J. F. B. for Tougaloo University, 15; Miss E. F. for Tougaloo University, 5. **Calumet:** S. S. for Theo. S. A., Talladega College, 37.50. **Constantine:** First S. S., Lincoln Mem., 15. **Detroit:** First Ch. W. M. U. for Athens, Ala., 25. **Greenville:** First Ch. S. S., Lincoln Mem., 5.19. **Maple City:** Ch., 1. **New Haven:** S. S., Lincoln Mem., 5.85. **Port Huron:** Ross Mem. Ch., 4. **West Bangor:** Union S. S., Lincoln Mem., 3.50. **Wheatland:** Ch., 8.

Woman's Home Missionary Union of Michigan, Mrs. C. O. Davis, Treasurer.

Ann Arbor: King's Daughters for Scholarship at Grand View, 25. **Delhi:** W. M. S., 1.95. **Lowell:** Juniors, 5 (2.50 of which for Indian

Missions and 2.50 for Pleasant Hill). **St. Clair:** Miss Laura Moore, 6.50. **Traverse City:** Primary Dept. for S. A. at Grand View, 5. **Union City:** for S. A., Pleasant Hill, Tenn., 11. Total, $54.45.

WESTERN DISTRICT.

ILLINOIS—$740.77.

Abingdon: Ch., 12. **Annawan:** S. S., Lincoln Mem., 28.35. **Aurora:** A. J. D. for Tougaloo University, 10. **Belvidere:** Busy Bees, box goods for Joppa, Ala. **Brimfield:** S. S., Lincoln Mem., 30. **Chicago:** Bethany Union Ch., 29.48; Cragin Ch., 5; Grand Ave. Ch. for Tougaloo University, 10.50; Hiram W. Thomas Memorial Ch., 1.75; Leavitt St. Ch. S. S. for Mule Fund, Joppa, Ala., 15, and for Tougaloo University, 10; Lincoln Memorial Ch., 6.60; Millard Ave. S. S., Lincoln Mem., 7; New First Ch. S. S., Lincoln Mem., 5; Ravenswood Ch. for Tougaloo University, 6.05; F. U. for Pleasant Hill, Tenn., 100; Mr. S. for Tougaloo University, 1. **Chillicothe:** Ch., 8.95. **Dundee:** S. S., Lincoln Mem., 12. **Evanston:** W. H. M. U. for Elbowoods, No. Dak., 10. **Geneseo:** G. C. B., 1; Dr. E. C., 3; Dr. E. B. G., 1; C. H., 1; J. W., 5, for Tougaloo University; J. E. W. for Tougaloo University, 1. **Glencoe:** W. J. T. for Lexington, Ky., 10. **Granville:** F. B., 3; S. C. C., 1, for Tougaloo University. **Highland:** S. S., Lincoln Mem., 10. **Jacksonville:** Ch., 22.06; Miss I. F. W., 10. **Marseilles:** J. N. B., 10; A. J. T., 5, for Talladega College. **Moline:** Union Ch., 2. **Neponset:** S. S., Lincoln Mem., 10. **Ottawa:** Young Ladies' Aux. for Tougaloo University, 50; T. D. C. for Tougaloo University, 30; Mrs. M. W. B. for Tougaloo University, 10; Miss K., 1; Mrs. C. P. T., 5, for Tougaloo University. **Paxton:** Ch., 11.09. **Payson:** Fall Creek Zion S. S., Lincoln Mem., 30. **Roscoe:** Ch., 1.78. **Roseville:** W. M. S., bbl. goods for Joppa, Ala. **Sheffield:** —— for Tougaloo University, 25. **Streator:** Mrs. M. F., bbl. goods for Joppa, Ala. **Stillman Valley:** S. S., Lincoln Mem., 10. **Urbana:** "Friends," 3. **Wheaton:** College Ch., 28.47; Miss H. E. G., 5; Mrs. H. R. S., 30 for Tougaloo University; Prof. H. A. F. for Tougaloo University, 3. **Wilmette:** L. M. U., bbl. goods for Moorhead, Miss. **Wythe:** Ch., 4.

Woman's Home Missionary Union of Illinois, Mrs. W. M. Fitch, Treasurer.

Bowen: W. S., 2. **Chicago:** Leavitt St. W. S., 2; Madison Ave. W. S., 2. **De Kalb:** W. S., 4. **Geneseo:** W. S., 5. **Joy Prairie:** W. S. for Thorsby Inst., 12.50. **Maywood:** First W. S., 1. **Mendon:** W. S., 8. **Mound City:** W. S., 2. **Oak Park:** First W. S., 5. **Payson:** S. S., 3. **Pittsfield:** Rose Missionary Soc., 2. **Rockford:** First W. S. for Scholarship at Fisk U., 21.50. **Springfield:** First W. S., 1. **Western Springs:** W. S., 2. **Wilmette:** W. S., 16.69. Total, $89.69.

IOWA—$356.28.

Alden: S. S., 15. **Britt:** First Ch., 10. **Carnforth:** Ladies' Aid, 2. **Castana:** M. E. C. for Mt. Hermon Seminary, 5. **Cedar Falls:** Mrs. R. L. for Pleasant Hill, Tenn., 18. **Clear Lake:** First S. S., Lincoln Mem., 10. **Davenport:** Berea Ch., 5.08. **Des Moines:** Mrs. L. B. C. for Elbowoods, No. Dak., 1. **Dubuque:** Summit Ch. by Mrs. S. J. W., 10. **Eldora:** C. M. D. for Talladega College, 25. **Garden Prairie:** Ch., 2.15. **Grinnell:** Chester Center S. S., Lincoln Mem., 28.13. **Independence:** G. E. P. for S. A., Talladega College, 10. **Manson:** S. S., 10.92; Personal, 3. **Marion:** S. S., Lincoln Mem., 3.40. **Monticello:** Miss M. J. J. for Tougaloo University, 3. **Muscatine:** First S. S., Lincoln Mem., 10.20. **Newell:** The D. I. N. for Saluda, N. C., 23. **Onawa:** Ch. and Ladies' Aid, 12.22. **Riceville:** Ch., two bbls. goods for Joppa, Ala.; Mrs. D. W. K. for Elbowoods, No. Dak., 5; Mrs. D. W. K. for S. A., Gloucester School, 10. **Tabor:** Ch., 7.54. **Webster:** Mrs. J. M. R. for Talladega College, 10. **Winthrop:** Ch., 2.53.

Woman's Home Missionary Union of Iowa, by Mrs. H. K. Edson, Treasurer.

Anita: 1.66. **Cresco:** 1.75. **Des Moines:** Plymouth, 7.55. **Eddyville:** 2. **Eldora:** S. S. for S. A., Beach Institute, 2.75. **Grinnell:** 19. **Independence:** C. E. Soc., 5; Personal, 5. **McGregor:** 3.04. **Perry:** 4.52. **Sioux City:** First, 34. **Victor:** 84c. **Washta:** 12. **Whiting:** Young Women, 15. Total, $114.11.

WISCONSIN—$340.60.

Amery: First Ch., 6. **Ashland:** Ch., 13. **Beloit:** Miss E. C., 10; Mrs. B. T. F., 10, for Saluda, N. C.; E. P. S. for Elbowoods, No. Dak., 5.10; W. M. S., bbl. goods for Joppa, Ala. **Berlin:** Misses F. and B. for Mound Bayou, Miss., 3.25. **Columbus:** Olivet Ch., 45. **Longwood:** First Ch., 2. **Madison:** First S. S., Lincoln Mem., 19. **Mazomanie:** Ch., 3. **Racine:** First Ch., 5; First S. S., Lincoln Mem., 10. **Rio:** Ch., 7.40. **Ripon:** Miss M. B. for Elbowoods, No. Dak., 6. **Roberts:** Rev. S. V. S. F. for Elbowoods, No. Dak., 5. **Waukesha:** Miss M. B. for Marion, Ala., 7. **Wauwatosa:** S. S., Lincoln Mem., 20. **Windsor:** Union Cong. Ch., 6.25.

Woman's Home Missionary Union of Wisconsin, Miss Mary L. McCutchan, Treasurer.

Appleton: C. E. Soc., 2.50; Mrs. C. N. M., 50. **Ashland:** W. M. Soc., 4. **Auroraville:** Mrs. Cate, 2. **Cashton:** Ladies' Aid, 2.50. **Grand Rapids:** Loyal Daughters, 2.50; Miss. Dept., 10. **Lake Geneva:** W. M. S., 2. **Lake Mills:** W. M. S. for New Dormitory at Grand View, 5. **Milwaukee:** Downes College, 50. **Mineral Point:** W. M. S., 2.50. **Oconomowoc:** Ladies' Soc., 2. **Oshkosh:** First W. M. S., 14. **Port Washington:** W. M. S., 1.50. **Waukesha:** W. H. M. S., 4. **Wauwatosa:** Girls' Soc., 1.10. **Whitewater:** Miss Kinney, 2. Total, $157.60.

MINNESOTA—$189.25.

Freeborn: Ch., 6.35. **Minneapolis:** Lowry Hill S. S., Lincoln Mem. 10; Plymouth Ch., 24.50; F. W. L., 30; E. P. S., 10, for Tougaloo University; H. H. for Elbowoods, No. Dak., 5. **Northfield:** Carleton College "Friends" and Students for Saluda, N. C., 50. **St. Paul:** Pacific Ch. S. S., Lincoln Mem. for Pleasant Hill, Tenn., 10. **Waseca:** First Ch., S. S., Lincoln Mem., 9.70.

Woman's Home Missionary Union of Minnesota, Mrs. A. M. Busch, Treasurer.

Biwabik: 85c. **Clearwater:** S. S., 60c. **Hancock:** 85c. **Minneapolis:** Lincoln Hills, 97c. Plymouth, 25.55. **Rochester:** Mrs. S. L. R., 3.40. **Zumbrota:** C. E. Soc., 85c; S. S., 63c. Total, $33.70.

MISSOURI—$182.40.

St. Joseph: First S. S., Lincoln Mem., 11.14. **St. Louis:** Pilgrim Ch., 28.

Woman's Home Missionary Union of Missouri, Miss Edith M. Norton, Treasurer.

Aurora: L. M. S., 3. **Kansas City:** First S. S. for Porto Rico, 6.58; First Priscillas, 4.75; So. West Tabernacle W. U., 1.34; First Woman's Assoc., 8.10; Westminster W. H. M. S., 25. **St. Joseph:** Plymouth L. M. S., 1.88. **St. Louis:** First W. M. S., 21.34; Hyde Park C. E. Soc., 63c; Pilgrim S. S. for Pleasant Hill, Tenn., 5; Pilgrim W. A., 48.17; King's Daughters, 11.84; United L. M. S., 1.25. **Webster Groves:** W. A., 4.38. Total, $143.26.

KANSAS—$209.91.

Downs: Ch., 2. **Great Bend:** S. S. Class for Tougaloo University, 15. **Kansas City:** First Ch., 9. **Lawrence:** Plymouth Ch., 20.82. **Little River:** S. S., Lincoln Mem., 2.35. **Manhattan:** Ch., 10. **McPherson:** S. S., Lincoln Mem., 10.58. **Nickerson:** W. M. S., box goods for Joppa, Ala. **Onaga:** First Ch., 5. **Paola:** Plymouth Ch., 4.75. **Pittsburg:** First Ch., S. S., 10.50. **Topeka:** Central Ch. S. S., 20.18. **Valley Falls:** Ch., 1.80. **Wichita:** Mrs. M. B. D., 10; Mrs. N. J. M., 10, for Tougaloo University.

Woman's Home Missionary Union of Kansas, Miss Emma W. Wallace, Treasurer.

Eureka: 15. **Hiawatha:** 5. **Lawrence:** 10.43. **Leavenworth:** 2.50. **Sedgwick:** 5. **Stockton:** 1. **Topeka:** Central, 19; Central Mary Sheldon Soc., 5. **Wichita:** Fairmount, 15. Total, $77.93.

NEBRASKA—$267.60.
Alma: S. S., 10.05. **Aurora:** First S. S., 6.15. **Bertrand:** S. S., Lincoln Mem., 10.50. **Blair:** S. S., Lincoln Mem., 6.66. **Center:** Ch., 5.25. **Clay Center:** S. S., 1.87. **Crete:** First Ch., 42.25. **Geneva:** S. S., Lincoln Mem., 3.75. **Grand Island:** First Ch., 32.05. **Lincoln:** First Ch., 95; The Vine Ch., 31.32. **Monroe:** Ch., 75c. **Santee:** Pilgrim Ch., 12. **Sutton:** Ch., 5; S. S., Lincoln Mem., 5.

NORTH DAKOTA—$80.86.
Bismark: Miss H. H. for Pleasant Hill, 5. **Caledonia:** S. S. for Elbowoods, 1.61. **Cooperstown:** S. S. for Elbowoods, No. Dak., 10. **Elbowoods:** Ch. and S. S., 4; Ch. Independence Branch, 2. **Fargo:** Mrs. E. H. S. for Elbowoods, No. Dak., 1. **Forman:** S. S., Lincoln Mem., 5. **Fort Berthold:** Ch. and S. S., Lincoln Mem., for Indian Missions, 1.50. **Hillsboro:** L. M. for Elbowoods, 1. **Jamestown:** S. S. for Elbowoods, No. Dak., 10; L. M. Soc. for Elbowoods, No. Dak., 20; W. E. B. for Elbowoods, No. Dak., 5. **Mayville:** S. S., Lincoln Mem., 13.51. **Reader:** S. S. for Elbowoods, 1.24.

Woman's Home Mission Union of North Dakota, Mrs. M. M. White, Treasurer.
Getchell: L. M. Soc., 32.
Total for North Dakota, $112.86, less amount refunded Mayville, Woman's Aux. of Cong. Ch., 32. Total, $80.86.

SOUTH DAKOTA—$26.62.
Armour: Ch., 12.60. **Columbia:** Ch., 1.35. **Gothland:** Ch., 2.97. **Henry:** Ch., 2.25. **Mobridge:** Ch., 6.06. **Running Water:** Ch., 90c. **Springs:** Ch., 49c.

WYOMING—$1.50.
Cheyenne: Ch., 1.15. **Federal:** Ch., 25c. **Glendo:** Ch., 10c.

COLORADO—$35.00
German Brotherhood of the State of Colo.: 35.

ARKANSAS—$5.00.
Little Rock: First Ch., Lincoln Mem., 5.

PACIFIC DISTRICT.

CALIFORNIA (NORTHERN)—$203.08.
Benicia: Ch., 3.20. **Bowles:** Ch., 4. **Martinez:** Ch., 3.50. **Oakland:** First Ch., 62.41; First S. S., 5.03; Plymouth S. S., 10. **Palo Alto:** S. S., 8.09. **Paradise:** Ch., 64c. **Petaluma:** Ch., 2.66. **Sacramento:** C. E., 5. **San Francisco:** First Ch., 41; Bethany Ch., 4. **Sebastopol:** Ch., 3.55. —— "L. S. S." for Oriental Missions, 30; "M. E. A." Special, for Southern Schools, 20.

CALIFORNIA (SOUTHERN)—$581.39.
Bakersfield: First Ch., 10. **Bloomington:** S. S., Lincoln Mem., 3.55. **Buena Park:** S. S., 2.22. **Long Beach:** First Ch. S. S. for S. A., Grand View, Tenn., 10; Mrs. Archer for S. A., Grand View, 2.25. **Los Angeles:** Los Angeles First Ch., 200; Vernon Ch., 20. **Panama:** S. S., 2.20. **Pasadena:** First Ch., 95; Lake Ave. Ch., 4.90; North Ch., 2.68. **Riverside:** Ch., 40. **San Diego:** First Ch., 54.74. **Santa Barbara:** Ch., 18.80.

Woman's Home Missionary Union of Southern California, Mrs. E. C. Norton, Treasurer.
Claremont: W. M. S., 9.10; Cradle Roll for Bird's Nest House, 4.50. **Highland:** W. M. S., 1.80. **La Canada:** W. M. S., 1. **La Jolla:** W. M. S., 5.40. **Long Branch:** W. M. S., 7.20, also for Indian Mission, 2.50. **Los Angeles:** Bethlehem W. M. S., 90c. **Oneonta:** S. S. for Indian Mission, 5. **Pasadena:** Lake Ave. Bible School, 7; North Ch. W. M. S., 3.60; Neighborhood, 6.30. **Pomona:** W. M. S., 11.70. **Redlands:** W. M. S., 9. **Redondo:** W. M. S., 2.20, also for Indian Mission, 2. **Rialto:** W. M. S., 2. **Riverside:** W. M. S., 3.60. **San Diego:** First W. M. S., 15.75; Mission Hills W. M. S., 4.50. **Santa Ana:** Cradle Roll for Santee, Neb., 10. Total, $115.05.

OREGON—$74.57.
Clackamas: S. S., 1.20. **Condon:** Ch., 6. **Forest Grove:** "Friend," 10. **Hillsdale:** Ch., 1.67. **Milwaukie:** S. S., 70c. **Sherwood:** S. S., 5. **Portland:** Mrs. E. W. L. for Pleasant Hill, Tenn., 50.

WASHINGTON—$83.34.
Ahtanum: Ch,, 10. **Bellingham:** First Ch., 2.19. **Christopher:** White River Ch., 5.65. **Kennewick:** S. S., 3.90. **Hillyard:** Pleasant Prairie Ch., 3. **Lakeview:** S. S., 2 (1 of which for Indian Missions and 1 for Mountain Work). **Long Branch:** Ch., 2. **North Yakima:** S. S. for S. A., Grand View, Tenn., 5. **Rosedale:** S. S., Lincoln Mem., 1.04. **Seattle:** Alki Ch., 2; Bayview Ch., 1; Prospect Ch., 20; Edgewater Ch. for Japanese Work, 10. **West Seattle:** S. S., 2.46. **St. John:** S. S., 1.10. **Spokane:** Westside Ch., 2.50. **Vaugn:** S. S., 2.50. **Walla Walla:** S. S., 7.

IDAHO—$3.49.
Meadows: First Ch. S. S., Lincoln Mem., 64c. **Pilgrim:** Ch., 1.85. **Westlake:** Ch., 1.

NEVADA—$22.41.
Reno: Ch., 22.41.

UTAH—$18.66.
Provo: S. S., 5. **Salt Lake:** Phillips S. S., 7.50. **Vernal:** Kingsbury Ch., Lincoln Mem., 6.16.

THE SOUTH, ETC.

VIRGINIA—$14.50.
Amburg: First Baptist Ch. for S. A., Gloucester School, 2.50. **Cappahosic:** Gloucester A. & I. School, Lincoln Mem., 12.

KENTUCKY—$14.20.
Lexington: Ch., Lincoln Mem., 4.15. **Lincoln Ridge:** Union Ch. of Lincoln Institute for Talladega College, 9.

Through Woman's Home Missionary Union of Ohio, by Mrs. F. E. Walters, Treasurer.
Newport: York St. L. A. S., 1.05.

NORTH CAROLINA—$115.58.
Ashboro: Ch., Lincoln Mem., 2. **Beaufort:** Ch., 46.61, (of which by Geo. W. Jenkins, 1, Mrs. Jennie Jenkins, 1.50; Mrs. Laura Jones, 1; Capt. Frank Ellison, 1.36; B. D. Burr, 1.50; Master Wm. Burr, 1; Mrs. Lena Pickett, 1; Master Bakeman Pickett, 1; Master Joseph Jones, 1; Arthur Ellison, 1; Rev. N. F. Brooks, 1; B. W. Williams, 1). **Bricks:** Joseph K. Brick School, Lincoln Mem., 32.85; S. S., 3.52; Prof. R. J. E. for Electric Lights, Jos. K. Brick School, 1. **Enfield:** Dr. F. M. P. for Cottage Fund, Jos. K. Brick School, 10. **Greenville:** Miss L. B. R. for Cottage Fund, Jos. K. Brick School, 2. **Haywood:** Ch., 3.35; Jones Chapel, 1.25. **Mt. Gilead:** Ch., Lincoln Mem., 3. **Snow Hill:** Lewisville and Malese Chs., Lincoln Mem., 5. **Vaughan:** Rev. T. M. N. for Electric Lights, Jos. K. Brick School, 2.50. **Weldon:** Mrs. C. P. A. for Electric Lights, Jos. K. Brick School, 2.50.

SOUTH CAROLINA—$3.00.
Lykesland: Veighle Chapel, 2; S. S., Lincoln Mem., 1.

TENNESSEE—$293.98.
Grand View: Ch., Lincoln Mem., 11.50; Mrs. F., 8; Miss U., 5, for S. A., Grand View Normal Institute. **Memphis:** Second Ch. Woman's Missionary Union for Le Moyne Inst., 15; "Friends" for Building Fund, Le Moyne Institute, 200. **Nashville:** Union Ch. at Fisk University, 54.48.

GEORGIA—$85.50.
Athens: "Friends" for Trinity School, 45. **Glennville:** Oak Grove Ch., Lincoln Mem., 2. **Groveland:** Oak Hill Ch., 5. **Marietta:** Ch., Lincoln Mem., 3. **Savannah:** Pilgrim S. S., Lincoln Mem., 50c. **Thomasville:** Bethany Ch., Lincoln Mem., 17; Allen N. and I. School, Lincoln Mem., 13.

ALABAMA—$4.00.
Athens: Trinity School, Lincoln Mem., 2. **Fort Davis:** Cotton Valley School, Lincoln Mem., 2.

MISSISSIPPI—$23.60.
Clinton: R. M. F. for Mt. Hermon Seminary, 5. **Moorhead:** Miss F. G. for S. A., Girls' In-

dustrial School, 10. **Ridgeland:** Mrs. A. G. R. for Mt. Hermon Seminary, 2. **Tougaloo:** Miss J. A. W. for Tougaloo University, 5; "Friend" for Tougaloo University, 1.60.

LOUISIANA—$75.86.
Erath: Beard Ch., 1.50. **Kentwood:** Miss A. L. R. for Tougaloo University, 1.13. **New Iberia:** St. Paul Ch., Lincoln Mem., 1. **New Orleans:** Straight University, Lincoln Mem., 32.80; Straight University, Daniel Hand School, Lincoln Mem., 15.35; Straight University L. M. S., for Home Furnishing, 23.05. **Schriever:** St. Mark's Ch., Lincoln Mem., 1.

TEXAS—$543.06.
Austin: Major I. H. E. for Administration Bldg., Tillotson College, 500; Students of Tillotson College for Administration Bldg., 20.09. **Dallas:** Winnetka Ch. S. S., 1.47. **High:** Ch., Lincoln Mem., 2.50. **Houston:** Mrs. M. J. B. for Tillotson College, 1. —— Texas Cong'l Assoc. for Tillotson College, 18.

FLORIDA—$10.00.
McIntosh: S. H. G. for Fessenden, Fla., 10.

AUSTRIA—$2.28.
Prague: S. S., 2.28.

SUMMARY.

For March, 1915.

Donations	$14,270.07
Legacies	8,488.93
Total	$22,759.00

SUMMARY.

Six Months, From Oct. 1, 1914, to Mar. 31, 1915.

Donations	$102,240.86
Legacies	31,994.36
Total	$134,235.22

ENDOWMENT.

West Springfield, Mass.: Estate, Wm. H. Richardson, deceased, by L. E. Hitchcock, Executor.

The William H. Richardson Endowment Fund, in part, $10,472.

Daniel Hand Endowment, Estate of Daniel Hand, deceased, $110.

Congregational Church Building Society

Charles H. Baker, Treasurer - - 287 Fourth Avenue, New York, N. Y.

Receipts for February and March, 1915

FOR CHURCH BUILDING.

CALIFORNIA—$140.28.

NORTHERN—$132.78.
Cash: 89c. **Bowles:** 5. **Byron:** 5. **Cotati:** 3. **Cottonwood:** 5. **Falk:** 4.35. **Field's Landing:** 5.65. **Martinez:** 3.20. **Oroville:** 1st, 61.15. **Pescadero:** 1st, 57c. **Petaluma:** 1st, 2.37. **San Francisco:** 1st, 36.60.

SOUTHERN—$7.50.
La Mesa: 1st, 7.50.

COLORADO—$108.88.
Denver: Ohio Ave., 14.38. **German Brotherhood:** 15. **Julesburg:** 1st, 10. **Maysville:** 34.50. **Nucla:** Union, 35.

CONNECTICUT—$953.71.
Andover: 3. **Bridgeport:** Black Rock, 15.40; 1st, 82.50. **Brookfield Center:** 28. **Canaan:** Pilgrim, 17.62. **Chester:** 3. **Enfield:** 1st S. S., 15. **Granby:** 1st, 3. **Glastonbury:** 54.93. **Green's Farms:** 9.75. **Greenwich:** 2nd, 20. **Hartford:** Danish, 6; 1st, 132.04. **Harwinton:** 6.06. **Ivoryton:** 21.53. **Killingworth:** 1.51. **Middletown:** South, 37.73. **Mystic:** 11.05. **Naugatuck:** 50. **New Canaan:** 12.43. **New Haven:** Redeemer S. S., 2.25. **New London:** 2nd S. S., 23.66. **Niantic:** 7. **North Guilford:** 6. **South Windsor:** 2nd, 10.24. **Torrington:** Center (2), 45.31. **Vernon Center:** 1.88. **Wallingford:** 25. **Westchester:** S. S., 56c. **West Hartland:** 2. **Winsted:** 2nd, 10.47.
W. H. M. U.: **Bristol:** 20. **Danbury:** 4.75. **Darien:** 17. **New Britain:** 1st, 117. **Salisbury:** 1st, 26.04. **Plainville:** 2. **Springfield, Mass.:** A Friend, 100. **Thompson:** 2.

CUBA—$19.85.
Havana: 19.85.

FLORIDA—$381.70.
Arch Creek: Union, 3.50. **Orange City:** 378.20.

GEORGIA—$15.00.
Demorest: Union, 10. **Savannah:** 1st, 5.

IDAHO—$1.00.
Lewiston: Pilgrim, 1.

ILLINOIS—$209.82.
Abingdon: 7.50. **Algonquin:** 7. **Buda:** 19. **Chicago:** Madison Ave., 10; Thomas Meml., 1. **Homer:** 2. **Illini:** 10. **Jacksonville:** I. F. W., 10. **Mounds:** 1st, 5. **Oswego:** 6. **Paxton:** 5. **Roscoe:** 1.10. **Waukegan:** German, 3. **West Frankfort:** 5. **Wilmette:** 1st, 30. **Wythe:** 2.
W. H. M. U.: **Alton:** Redeemer, 11. **Bowen:** 1. **DeKalb:** 1. **Chicago:** New England, 4.50; Pilgrim, 2; South, 2.50; Wellington, 2. **Galesburg:** Central, 5. **Geneseo:** 2. **Griggsville:** 3. **Homer:** 1. **Joy Prairie:** 12. **Loda:** 6. **Moline:** 1st, 3. **Mound City:** 1. **Oak Park:** 1st, 2; 3rd Inter C. E., 1.72. **Payson:** S. S., 2. **Pittsfield:** Rose Miss. Soc., 1. **Polo:** 1. **Rollo:** 3. **Shabbona:** 50c. **Springfield:** 1st, 1. **Tonica:** C. E., 1. **Western Springs:** 1. **Wilmette:** 1st, 15.

IOWA—$256.15.
Britt: 1st, 6. **Carnforth:** L. A., 5. **Davenport:** Berea, 4.20. **Garden Prairie:** 1.78. **Montour:** 21. **Onawa:** L. A., 10.10. **Tabor:** 5.98. **Toledo:** 200. **Winthrop:** 2.09.

KANSAS—$106.35.
Kansas City: Central, 11.85. **Lawrence:** Plymouth, 17.50. **Paola:** Plymouth, 4.50. **Valley Falls:** 8.25.
W. H. M. U.: **Chapman:** 2. **Eureka:** 12. **Lawrence:** 8.75. **Leavenworth:** 2.50. **Manhattan:** 10. **Stockton:** 1. **Topeka:** Central, 19. **Wichita:** Fairmount, 9.

MAINE—$78.04.
Alfred: 5.42. **Auburn:** Sixth St., 2.27. **Kennebunk:** 18. **Sumner:** East, 5. **Waterville:** 33.35. **West Paris:** Finnish, 14.

MARYLAND—$10.00.
Baltimore: Fourth S. S., 10.

MASSACHUSETTS—$578.22.
Agawam: Feeding Hills, 6. **Amesbury:** Union, 1.89. **Ashland:** 2.40. **Auburndale:** S. S., 1. **Barnstable:** Centerville, 5.22. **Beverly:** Washington St., 15. **Boston:** a Friend, 2. **Brighton:** Faneuil S. S., 2.50. **Braintree:** South, 5. **Bridgewater:** Scotland, 1. **Brockton:** 1st, 15. **Buckland:** 11.05. **Dover:** 1.15. **Fairhaven:** 11.85. **Fitchburg:** Rollstone, 15.94. **Gloucester:** Lanesville, 1. **Greenfield:** Second, 22. **Hanover Center:** 1st C. E., 5. **Haverhill:** West S. S., 2.61. **Hinsdale:** 9.77. **Holyoke:** Miss K. C., 5. **Hudson:** 8. **Lincoln:** 45. **Littleton:** 9.50. **Lowell:** Eliot, 8. **Lunenburg:** 5. **Medford:** Union, 9.59. **Middleboro:** 1st, 10. **Montague:** Millers Falls, 9. **Newton:** Eliot, a friend, 125; 1st Center B. P. G., 5; Union Waban, 10.93. **Oakham:** 12.50. **Springfield:** 1st, 50; St. John's, 2. **Stoneham:** 13.12. **Stow:** L. S. C., 25. **Swampscott:** 2. **Quincy:**

Park & Downs, 5. **Walpole:** 7.13. **West Stockbridge:** 3.80. **Woburn:** North , 20.27. **Worcester:** L. H. E., 50.

MICHIGAN—$73.07.
Dowagiac: 10. **Grand Rapids:** Comstock Park, 3.25; 2nd, 10.20. **Maple City:** 1. **Millets:** 5. **New Haven:** 5. **Traverse City:** Oak Park, 5. **Tyrone:** 2. **Ypsilanti:** 1st, 30. W. H. M. U.: **St. Clair:** Miss L. M., 1.25. **Delhi:** 37c.

MINNESOTA—$13.30.
Minneapolis: Oak Park, 3.30. **Nassau:** 10.

MISSOURI—$114.85.
St. Louis: 1st German, 5; Pilgrim, 14. W. H. M. U.: **Aurora:** 3. **Kansas City:** 1st, 8.10; 1st Priscillas, 4.75; S. W. Tabernacle, 1.34; Westminster, 25. **St. Joseph:** Plymouth, 1.87. **St. Louis:** 1st, 18.05; Hyde Park C. E., 62c; Pilgrim, 21.58; United, 1.25; Pilgrim K. D., 5.92. **Webster Groves:** 4.37.

MONTANA—$10.00.
Glendive: 1st, 10.

NEBRASKA—$85.50.
Campbell: 5. **Daily Branch:** Bethel, 4.65. **Lincoln:** 1st, 56. **Monroe:** 75c. **Omaha:** Central Park, 5. **Scribner:** 11. **Springfield:** 1st, 3.10.

NEVADA—$19.67.
Reno: 1st, 19.67.

NEW HAMPSHIRE—$249.83.
Amherst: 1.60. **Center Harbor:** 4.50. **Concord:** South, 50. **Gorham:** 10. **Hanover:** Christ, 139.50. **Jaffrey:** 12. **Madbury:** 1. **Milton:** 2.58. **Newmarket:** 5. **Rollingsford:** Salmon Falls, 7. **Wilton:** 16.65.

NEW JERSEY—$219.07.
East Orange: 1st (2), 66.07; Trinity C. H. B., 20. **Montclair:** 1st, 125. **Perth Amboy:** Swedish, 3. **River Edge:** 5.

NEW MEXICO—$5.00.
San Mateo: Mexican, 5.

NEW YORK—$283.88.
Brooklyn: Puritan, 9; Swedish, 6. **Fairport:** 11.25. **Groton:** 5. **Greene:** 22. **Moravia:** 1st, 10. **New York:** Bethany, 13; Camp Memorial, 11. **Norwich:** 15.80. **Ogdensburg:** 1st, 10. **Owego:** 1st Pres., 7.80. **Paris:** 4. **Port Leyden:** 1st, 1.43. **Poughkeepsie:** 1st, 65. **Rutland:** 3. **Sherburne:** 9.76. **Walton:** 28.84. W. H. M. U.: **Middletown:** 10. **New York:** B'way Tabernacle, 11. **Perry Center:** 8. **Riverhead:** 1st, 5; 1st S. S., 2. **Syracuse:** Plymouth, 15.

NORTH DAKOTA—$844.96.
Beach: 4.15. **Crary:** 5.75. **Drake:** Bethany, 2.45. **Flasher:** 800. **Gascoyne:** Union, 3. **Heaton:** 5.48. **Jamestown:** 10. **Maxbass:** 5. **Mohall:** 3. **Nekoma:** 2. **Ruso:** 1. **Tappen:** 3.13.

OHIO—$150.67.
Cleveland: 1st, 4.76. **Toledo:** Washington St., 10.66. **Claridon:** 6. **Mansfield:** 1st, 32. **Oberlin:** 1st, 10. **Sullivan:** 3.50.
W. H. M. U.: **Ashtabula:** 1st, 2.80. **Berlin Heights:** 70c. **Burton:** 70c. **Chillicothe:** Plymouth (2), 84c. **Cincinnati:** Plymouth, 1.75; Walnut Hills, 1.55. **Cleveland:** Archwood, 1.26; Denison, 42c; 1st, 2.24; Euclid, 12.18; Euclid Y. L., 2.66; 1st, 2.10; Highland, 56c; Lakeview, 1.96; Pilgrim, 7. **Conneaut:** 70c. **East Cleveland:** East, 1.35. **Jefferson:** A. C., 84c; C. E., 70c; S. S., 1.40. **Kent:** 4.20. **Lodi:** 1.40. **Madison:** Central S. S., 2.10; Central W. A., 5.88. **Mt. Vernon:** (2), 3.50. **Newark:** Plymouth, 1.05. **New London:** 42c. **Newport:** Kentucky, York St., 70c. **Peninsula:** Oak Hill, 35c. **North Fairfield:** 1.12. **Oberlin:** 2nd S. S., 1.40. **Plain:** 30c; S. S., 56c. **Sandusky:** Prim. S. S., 28c. **Toledo:** Plymouth, 53c; 2nd, 1.40. **Tallmadge:** 1.68. **Union:** 56c. **Wakeman:** 2nd, 1.40. **Youngstown:** Plymouth, 4.76. **Wayne:** 1.40. **Wellington:** 2.10. **West Williamsfield:** 1.40. **Windham:** 85c; S. S., 70c.

OKLAHOMA—$6.00.
Guthrie: East, 6.

OREGON—$15.55.
Clackamas: 4. **Freewater:** Ingle Chapel, 5. **Hillsboro:** 4.55. **Monitor:** 2.

PENNSYLVANIA—$46.89.
Centreville: 2.50. **Guys Mills:** Randolph, 2. **Pittston:** Welsh, 15.59. **Scranton:** 1st, 5; Puritan, 13.80.
W. H. M. U.: **Kane:** 5. **Wyoming Federation:** 3.

PORTO RICO—$4.00.
Fajardo: 4.

RHODE ISLAND—$54.82.
Bristol: 1st, 31.15. **Central Falls:** 13.33. **East Providence:** Riverside, 5.14. **Providence:** Free Evan., 5.20.

SOUTH DAKOTA—$38.46.
Brentford: 7.20. **Columbia:** United, 2.25. **Gothland:** 4.95. **Henry:** 3.75. **McLaughlin:** 4. **Newell:** 1st, 4. **Running Water:** 1.50. **Sioux Falls:** 1st, 10. **Springs:** 81c.

TENNESSEE—$5.00.
Nashville: Union, 5.

TEXAS—$31.28.
Dallas: Junius Hgts., 2.28. **Farwell:** 15. **Sherman:** 14.

VERMONT—$88.76.
Barton: 1.23. **Bellows Falls:** 27.18. **Cornwall:** 7.33. **Glover:** 6. **Kirby:** 2. **Middlebury:** 25.56. **Orwell:** 13.56. **West Brattleboro:** 4.90. **Windsor:** 1.

WASHINGTON—$108.94.
Aberdeen: Swedish, 2. **Abtanum:** 10. **Allyn:** 4. **Bellingham:** 2.19. **Bingen:** 2.50. **Brewster:** 1st, 4. **Cusick:** Pilgrim, 3. **Eagle Harbor:** 5. **Five Mile Prairie:** 4. **Long Branch:** 2. **Medical Lake:** 8. **Moxee Valley:** 8. **Pleasant Prairie:** 6. **Seattle:** Columbia, 10; Alki, 2; Edgewater, 10; Prospect, 13. **Spokane:** Westside, 4. **St. John:** 5.25. **Vancouver:** 1st, 4.

WISCONSIN—$933.82.
Antigo: 18. **Berlin:** Union, 2.39. **Brandon:** 4.31. **Lake Geneva:** 6.72. **Longwood:** 1st, 2. **Mazomanie:** 2.50. **Menasha:** 23.50. **Mukwonago:** 2.25. **River Falls:** 20.05. **South Milwaukee:** German, 22.80. **Windsor:** 4.75. **Withee:** 800.
W. H. M. U.: **Ashland:** 1st, 1.40. **Auroraville:** Mrs. C., 1. **Baraboo:** 70c. **Berlin:** Union, 50c. **Bloomer:** 60c. **Grand Rapids:** 3.50. **Milwaukee:** Grand Ave., 1; Hanover St., 1.80. **Mineral Point:** 85c. **Oconomowoc:** 70c. **Oshkosh:** 1st, 3.50. **Rochester:** 2. **Sparta:** 1.60. **Union Grove:** 1.25. **Waukesha:** 1.50. **Wauwatosa:** 2.65.

WYOMING—$23.00.
Cheyenne: 1st (2), 22.30. **Federal:** 50c. **Glendo:** 20c.

FOREIGN—$10.00.
Bulgaria: W. W., 10.

CHURCH LOANS REFUNDED—$16,575.27.

ALABAMA—
Birmingham: 1st, 100.

CALIFORNIA—
Lemon Grove: 1st, 50. **Los Angeles:** Pilgrim, 100. **Pacific Grove:** Mayflower, 250. **Ramona:** 50. **San Diego:** Logan Hgts., 135. **San Francisco:** Beth. Bal., 100.

COLORADO—
Denver: Seventh Ave., 50. **Greeley:** 1st, 1.275.

FLORIDA—
West Tampa: Union, 27.

GEORGIA—
Demorest: Union, 100.

IDAHO—
Lewiston: Pilgrim, 50.

ILLINOIS—
Chicago: Green St. Bal., 4,000; Wellington Ave., 200. **East St. Louis:** Plymouth, 7. **Olney:** 1st Bal., 600. **Peoria:** German, 25. **Rogers Park:** 1st, 1,000.

IOWA—
Aurelia: 1st, 50. **Belmond:** 125. **Centerville:** Swedish, 60. **Perry:** Bal., 250.

KANSAS—
Anthony: 1st, 200. **Lenora:** 1st, 60. **North Topeka:** 5. **Wichita:** Fairmount, 30.

MAINE—
South Portland: Bethany, 27.

MASSACHUSETTS—
Haverhill: Riverside, 40.

MICHIGAN—
Clare: 100. **Grand Rapids:** Wallin, 27.75. **Lakeview:** Bal., 135. **Traverse City:** 1st, 550.

MINNESOTA—
International Falls: 100. **Madison:** 150. **St. Charles:** 1st Bal., 50.

MISSOURI—
St. Louis: Reber Place, 25. **Springfield:** 1st Bal., 1,944.02.

MONTANA—
Big Timber: 125. **Glasgow:** 1st, 15. **Helena:** 1st, 100.

NEBRASKA—
Ashland: Bal., 250. **Chadron:** 1st, 140.

NEW JERSEY—
Bernardsville: 1st, 62.50.

NEW YORK—
Buffalo: Pilgrim, 300; Plymouth, 50. **Mount Vernon:** 1st, 100. **Port Morris:** Swedish, 550.

NORTH DAKOTA—
Flasher: 1st, 160. **Hettinger:** 1st, 60. **Mott:** 1st, 50. **New Rockford:** 1st, 100. **Pingree:** 1st, 30.

OHIO—
Columbus: North, 150. **Lima:** 1st, 25. **Toledo:** Plymouth, 200.

OREGON—
Forest Grove: 1st, 100. **Salem:** 1st, 300.

PENNSYLVANIA—
McKeesport: 1st, 100. **Minersville:** 1st, 100. **Philadelphia:** Park, 800. **Scranton:** 120.

VERMONT—
Brattleboro: Swedish, 50.

WASHINGTON—
Seattle: Queen Anne, 200. **Sunnyside:** 1st, 110.

WISCONSIN—
Mellen: Union, 180.

CHURCH LOAN CONTRIBUTIONS—$150.00.

CONNECTICUT—
Waterbury: Mrs. H. P. C., 50.

NEW YORK—
New York: Manhattan, 50.

MASSACHUSETTS—
Holyoke: J. K. J., 50.

LEGACIES—$8,168.41.
Estate Sarah A. Craft, **Newton, Mass.:** 172.87. Estate Susan C. Dove, **Andover, Mass.:** 1,900. Estate Homer N. Lockwood, **Washington, D. C.:** 4,000. Estate Susan J. Ross, **Cambridge, Mass.:** 70.54. Estate James W. Strong, **Northfield, Minn.:** 125. Estate Frank Wood, **Boston, Mass.:** 1,900.

ANNUITIES—$1,000.00.
Norwood, Mass.: F. O. W., 1,000.

INTEREST ON CHURCH LOANS—$1,290.23.

CALIFORNIA—
Porterville: 1st, 88.50. **Whittier:** Plymouth, 40.

COLORADO—
Denver: City Park, 36. **Greeley:** 1st, 57.38.

ILLINOIS—
Austin: 1st, 34. **Chicago:** Waveland Ave., 16.93; Wellington Ave., 135. **Rogers Park:** 1st, 135.

IOWA—
Mt. Pleasant: 1st, 39.

MASSACHUSETTS—
Atlantic: Quincy, 30.

MICHIGAN—
Traverse City: 1st, 28.50.

MISSOURI—
Springfield: 1st, 9,98.

NEW JERSEY—
Grantwood: 49.60.

NEW YORK—
Buffalo: Pilgrim, 45. **Mount Vernon:** 1st, 150. **New York:** Mt. Hope, 138.75.

OHIO—
Lorain: 2nd, 15.

OREGON—
Hood River: Riverside, 41.34.

PENNSYLVANIA—
Philadelphia: Kensington, 33.50; Park, 36.

SOUTH DAKOTA—
Redfield: 13.

TENNESSEE—
Knoxville: 12.75.

WASHINGTON—
Vancouver: 1st, 60.

WISCONSIN—
Racine: Plymouth, 45.

INTEREST ON INVESTMENT—$436.17.
B. & O. R. R., 50. Conn. & Pass. R. R. Co., 12. City of New York, 75. N. Y. C. & H. R. R. Co., 12.50. C. E. Hickok Mortgage, 286.67.

INTEREST ON BANK ACCTS., ETC.—309.00.
Astor Trust Co., 300. Sparks, Okla., 9.

MISCELLANEOUS—$91.98.
Notary Fees, 5. Return Check, 10.98. Return Travel Ex., 76.

FOR PARTICULAR CHURCHES—$171.19.

IOWA—
W. H. M. U.: **Anita:** 1.34. **Clinton:** 1st, 65c. **Cresco:** 1.40. **Des Moines:** Greenwood, 4.53; Plymouth, 1.50. **Farmington:** 1.32. **Grinnell:** 15.20; 4.75. **Farragut:** 3. **Independence:** Mrs. P., 2. **Lake View:** 1.43. **Mason City:** 1.22. **Minden:** 66c. **Old Man's Creek:** 2. **Onawa:** 5.30. **Osage:** 2.66. **Ottumwa:** 1st, 3.34. **Perry:** 3.62. **Sioux City:** 1st, 27. **Victor:** 66c. **Webster City:** 5.10.

ILLINOIS—
Aurora: 1st, 5.

MINNESOTA—
W. H. M. U.: **Big Lake:** 50c. **Bagley:** 50c. **Biwabik:** 50c. **Clearwater:** S. S., 50c. **Fond du Lac:** 77c. **Hancock:** 50c. **McIntosh:** 50c. **Madison:** 50c. **Minneapolis:** Linden Hills, 1.59; Plymouth, 17.53; St. Louis Park, 90c. **Rochester:** Mrs. S. L. R., 1.20. **St. Paul:** Immanuel, 50c. **St. Charles:** 1.02. **Zumbrota:** 50c.

NEW YORK—
W. H. M. U., 50.

FOR PARSONAGE BUILDING—$4,189.52.

CALIFORNIA—
Fresno: 3rd German, on loan, 25. **Monrovia:** 1st, on loan, 25. **Pasadena:** North, on loan, 50. **Sanger:** Salem, on loan, 10.

COLORADO—
Craig: 1st, on loan, 27.50. **Denver:** Pilgrim, on loan, 15. **Fort Collins:** Ger., on loan, 50. **Fort Morgan:** Ger., on loan, 70. **Julesburg:** 1st, on loan, 50. **Montrose:** Union, on loan, 195.

CONNECTICUT—
Bridgeport: C. E. S., 5; E. R. S., 5. **Lebanon:** Mrs. M. H. D., 10. **Milford:** Mrs. O. T. C., 2.50. **Norwich:** Mrs. T. B. B., 1.50; Mrs. F. D. C., 10.
W. H. M. U.: **Danbury:** 1st, 99.91. **Fairfield:** 20. **Hartford:** Center A. W. Aux., 50; Mrs. L. C., 15; 2nd, 100. **Old Lyme:** 12. **Pomfret:** 10. **Woodbury:** 21.

GEORGIA—
Center: On loan, 20.

IDAHO—
Westlake: 1st, on loan, 20.

IOWA—
Belle Plaine: 1st, on loan, 100. **Riceville:** Mrs. D. W. K., 50.

MAINE—
Fryeburg: Mrs. C. W. M., 1. **Masardis:**

On loan, 20. **So. Berwick:** H. D. S., 50; J. S., 30.

MASSACHUSETTS—
Amherst: Mrs. S. E. F. N., 5. **Boston:** E. C. P., 1; W. F. S. & M. W. L., 2. **Brookline:** Mrs. A. S. W., 2; P. P. E., 100. **Cambridge:** Mrs. M. T. A., 5. **Dalton:** W. M. C., 50. **Holyoke:** A. S. P., 5. **Longmeadow:** J. W. B., 5. **Malden:** 1st, 2. **Munson:** H. F. C., 3. **Newton Highlands:** Mrs. A. T. H., 10. **North Easton:** Swedish Loan, 50. **North Wilbraham:** Mrs. W. H. C., 10. **Petersham:** E. B. D., 50. **Roxbury:** M. M. T., 5. **Smiths:** Mrs. H. M. S., 10. **Somerville:** Mrs. J. H. O., 5. **Springfield:** Mrs. S. A. H., 25. **Stow:** L. S. C., 25. **West Springfield:** Mrs. H. M. B., 100. **Worcester:** Mrs. C. H. M., 25; M. A. B., 5. **Yarmouth:** R. A. H., 5.

MINNESOTA—
Biwabik: 1st, on loan, 30. **Mankato:** 1st, on loan, 33.75. **Sauk Rapids:** 1st, on loan, 105.

NEBRASKA—
Lincoln: Swedish, on loan, 50. **Riverton:** On loan, 12.50.

NEW HAMPSHIRE—
Bennington: Mrs. C. M. W., 20. **Lisbon:** Mrs. M. C., 5. **Manchester:** E. P., 3; H. J. P., 10; C. M. B., 2.

NEW JERSEY—
Chatham: Stanley, on loan, 150.

NEW MEXICO—
Gallup: On loan, 75.

NEW YORK—
Brooklyn: Mrs. W. G. H., 25. **Clifton Springs:** Mrs. A. P., 5. **Jamestown:** Rev. E. C. H., 25. **New York:** Mrs. M. E. D., 10; Mrs. M. L. R., 40; Mrs. C. E. W., 2. **Osceola:** 1st, on loan, 12.50. **Pine Island:** Ger., on loan, 25. **Portchester:** On loan, 400. **Saratoga Springs:** Mrs. M. L. R., 20. **Wadhams:** A. M. S., 5.
W. H. M. U.: **Brooklyn:** Flatbush, 12. **New York:** Manhattan, 35.

NORTH DAKOTA—
Bowman: Union, on loan, 20. **Coleharbor:** On loan, 30. **Dawson:** Union, on loan, 25. **Esmond:** 1st, on loan, 35. **Granville:** Hope, on loan, 25. **Mott:** 1st, on loan, 140. **Nekoma:** On loan, 20. **New England:** 1st, on loan, 40. **New Rockford:** 1st, on loan, 50. **Oriska:** Union, on loan, 15. **Wing:** On loan, 12.50.

OKLAHOMA—
Alva: 16. **Medford:** 1st, on loan, 70. **West Guthrie:** 9.

OREGON—
Freewater: Ingle, on loan, 25. **Ontario:** 1st, on loan, 70.

RHODE ISLAND—
Peacedale: Mrs. N. T. B., 10.

SOUTH DAKOTA—
Belle Fourche: 1st, on loan, 12.50. **Bryant:** On loan, 50. **Carter:** On loan, 11.56. **Clear Lake:** 1st, on loan, 40. **Cottonwood:** 10c; On loan, 17.50. **Estelline:** On loan, 40. **Highmore:** 1st, on loan, 25. **Oacoma:** On loan, 20. **Sioux Falls:** 1st, on loan, 62.50.

VERMONT—
W. H. M. U.: **Barton:** 4. **Brattleboro:** West, 4. **Brookfield:** 2nd, 2.50. **Burlington:** 1st, 10. **Middlebury:** 5. **Rutland:** 5. **St. Albans:** 8.50.

WASHINGTON—
Batum: Hoffnungsberg, on loan, 25. **Colfax:** On loan, 75. **Lowell:** Union, on loan, 12.50. **Ralston:** Salem, on loan, 35. **Trent:** 1st, on loan, 15. **Walla Walla:** Zion, on loan, 25.

WISCONSIN—
Dousman: Union, on loan, 35. **Kewaunee:** On loan, 160. **Racine:** 1st, on loan, 15. **So. Milwaukee:** German, 28.20. **Spring Valley:** 1st, on loan, 25.

WYOMING—
Worland: 1st, on loan, 20.

TOTALS.

For Church Building	$34,316.38
For Particular Churches	171.19
For Parsonage Building	4,189.52
	$38,677.09

The Congregational Sunday-School and Publishing Society

Henry T. Richardson, Treasurer - Congregational House, Boston, Mass.

February, 1915

CALIFORNIA (NORTHERN)—
Martinez: 1.47. **Oakland:** First S., 35.84. **Petaluma:** 1.12. **San Francisco:** Sunset S., 2.50. Total, $40.93.

CALIFORNIA (SOUTHERN)—
For Supplies, 60c.

COLORADO—
Pueblo: Irving Place, 5.

CONNECTICUT—
Avon: S., 2. **Danbury:** First W. M. S., 2.58. **Glastonbury:** 35.54. **Greenwich:** Second S., 20.24. **Meriden:** First, 3.88. **Middlebury:** S. 30. **Naugatuck:** 50. **New Britain:** South S., 10. **New Haven:** Pilgrim S., 5. **North Stamford:** S., 2. **Norwich:** Third, 7. **Putnam:** Second, 5.78; "C. E. C.," 25. **Salem:** S., 10. **Seymour:** S., 12.50. **South Canaan:** 15; S., 2.50. **Friend:** "H. P. C.," 50. **W. H. M. U.:** Int. on Trust Funds, 260. Total, $549.02, of which $262.58 is received through W. H. M. U.

DISTRICT OF COLUMBIA—
Washington: People's, 1.50.

GEORGIA—
Fredonia: S., 2.26. **Omega:** S., 2. **Savannah:** First, 3. **Friend:** Demorest, "J. F. B.," 2. Total, $9.26.

IDAHO—
Blanchard: Spirit Valley S., 1.22. **Kimama:** 3. **Lewiston:** 1. **Pearl:** 1. **For Supplies:** 3. Total, $9.22.

ILLINOIS—
Chicago: New England W. M. S., 3; Pilgrim W. M. S., 1; South M. G., 1; Wellington W. M. S., 2. **Dwight:** 4. **Galesburg:** Central W. M. S., 3. **Griggsville:** W. M. S., 1.50. **Lockport:** 21c. **Loda:** W. M. S., 4. **Moline:** First W. M. S., 1. **Polo:** Independent W. M. S., 50c. **Shabbona:** W. M. S., 50c. **Stillman Valley:** S., 10. Total, $31.71, of which $17.50 is received through W. H. M. U.

IOWA—
Clinton: W. M. S., 41c. **Des Moines:** Greenwood W. M. S., 2.83. **Edgewood:** 1. **Farmington:** W. M. S., 83c. **Grinnell:** W. M. S., 2.95. **Lakeview:** W. M. S., 92c. **Mason City:** W. M. S., 75c. **Minden:** W. M. S., 42c. **Onawa:** W. M. S., 3.27. **Osage:** W. M. S., 1.67. **Ottumwa:** First W. M. S., 2.08. **Webster City:** W. M. S., 3.19. **Collection:** 3.50. Total, $23.82, of which $19.32 is received through W. H. M. U.

KANSAS—
Fredonia: 4. **Kansas City:** First, 5. **Lawrence:** Plymouth W. M. S., 1.19. **Missien Center:** S., 6.10. Total, $16.29, of which $1.19 is received through W. H. M. U.

KENTUCKY—
Newport: L. A. S., 45c.

MAINE—
Auburn: Sixth St., 57c. **Kennebunk:** 7. **Richmond:** S., 1. **Collections:** 12. Total, $20.57.

MASSACHUSETTS—
Barnstable: Centerville, 3.83. **Beverly:** Washington St., 12. **Boston:** Old South, 25; Aux. "Friend," 25; Second "J. J. A.," Dorchester, 50; Highland S., Roxbury, 10. **Bridgewater:** Scotland, 1.35. **Buckland:** S., 5. **Cambridge:** First S., 25. **Dennis:** South S., 1.68. **Douglas:** C. E., 10. **Fairhaven:** 8.69. **Falmouth:** First, 10.78. **Gloucester:** Lanesville S., 1. **Great Barrington:** Housatonic S., 10. **Harwichport:** S., 2. **Holbrook:** S., 25. **Lowell:** High St. S. "Friend," 5. **Lunenburg:** C. E., 5. **Medford:** West S., 5. **Newbury:** First, 16.50. **Newton:** First S., 50; "Friend," 5. **Paxton:** S., 1. **Petersham:** S., 5. **Rockland:** S., 5. **Rockport:** Pigeon Cove S., 1. **Sharon:** "Friend," 15. **Stoneham:** 13.12. **Wareham:** 10. **Wayland:** 6.50. **Westboro:** S., 5. **Westport:** 2.80. **Williamsburg:** Haydenville, 4.21. **Winthrop:** S., 2. **W. H. M. A. of Mass. & R. I.:** 246. **Friends:** "M. C. K.," 5; "L. S. C.," 5. **For Supplies:** 27. Total, $666.46, of which $1.68 is a C. D. Coll'n, and $271.00 received through W. H. M. A.

MICHIGAN—
Clarksville: 1.25. **Detroit:** First, 75. **Grand Rapids:** Second, 6.80. **Maple City:** 1. **Saranac:** 1.45. Total, $85.50.

MINNESOTA—
Backus: W. M. S., 77c. **Bagley:** W. M. S., 56c. **Big Lake:** W. M. S., 70c. **Birchdale:** 21c. **Freeborn:** 4.77. **Hawley:** Union S., 60c. **McIntosh:** W. M. S., 50c. **Madison:** W. M. S., 1.40. **Mapleton:** 27c; W. M. S., 50c. **Marshall:** 82c. **Minneapolis:** Plymouth, 113.45; W. M. S., 21.90; Park Ave., 11.35; Union W. M. S., 2.10; Lyndale, 2.25; Robbinsdale W. M. S., 70c; Forest Heights, 3.33; Linden Hills W. M. S., 2.38. **Nymore:** S., 1. **Owatonna:** 14.40. **St. Charles:** W. M. S., 2.38. **St. Paul:** Olivet, 4.46; Immanuel W. M. S., 52c. **Selma:** W. M. S., 50c. **Wabasha:** "A Friend," 70c. Total, $192.52, of which $36.21 is received through W. H. M. U.

MISSOURI—
Joplin: Smelter Hill S., 2.57. **Kansas City:** First, 5.70. **Maplewood:** 10.35. **St. Louis:** Swedish, 1. Total, $19.62.

MONTANA—
Baker: 2.87. **Bole:** 4.60. **Broadview:** S., 2.46. **Dunkirk:** 1.65. **Fairfield:** 1.90. **Galata:** 1.25. **Judith Gap:** 1.01. **Medicine Lake:** 1.30. **Plentywood:** 5. **Two Dot:** S., 1. **Collection:** 1.28. Total, $24.32.

NEBRASKA—
Irvington: 6.05. **Keystone:** 3.50. **Loomis:** 2.60. **Neligh:** 6. **Urbana:** 2.08. **West Point:** 9.75. Total, $29.98.

NEVADA—
Reno: 9.16.

NEW HAMPSHIRE—
Gorham: 5. **Hanover:** First, 69.75. **Newmarket:** 10. Total, $84.75.

NEW JERSEY—
East Orange: First, 17.03.

NEW YORK—
Angola: "A. H. A.," 2. **Norwich:** 9.30. Total, $11.30.

NORTH CAROLINA—
Southern Pines: "A. W. C.," 5.

NORTH DAKOTA—
Eckelson: S., 1.02. **Emerson:** 53c. **Leipzig:** Ebenezer, 4.15. **Manning:** 2. **Max:** 1.13; S., 2.15. **Sanborn:** S., 1.61. Total, $12.59.

OHIO—
Ashtabula: First W. M. S., 1.80. **Berlin Heights:** W. M. S., 45c. **Chillicothe:** S., 18c; W. M. S., 36c. **Cincinnati:** Walnut Hills W. A., 1. **Cleveland:** Archwood Ave. W. A., 81c; First, 3.56; W. A., 1.35; Euclid Ave. W. A., 7.83; Y. L., 1.46; Denison Ave. W. M. S., 27c. **Columbus:** Mayflower, 95c. **Conneaut:** W. M. S., 45c. **East Cleveland:** Calvary, 1.26; East L. A., 85c. **Kent:** W. M. S., 2.70. **Lodi:** L. M. S., 90c. **Madison:** S., 1.35; W. M. S., 3.78. **Mount Vernon:** W. M. S., 2.25. **North Fairfield:** W. M. S., 72c. **Oak Hill:** M. S., 23c. **Oberlin:** First, 6.69; Second S., 90c. **Painesville:** First S., 14. **Plain:** 20c; S., 36c. **Sandusky:** Prim. Dept., 18c. **South Newbury:** S., 2. **Sullivan:** 2.25. **Tallmadge:** Y. L. & M. S., 10. **Toledo:** Plymouth W. M. S., 34c. **Unionville:** W. M. S., 36c. **Wayne:** W. M. S., 90c. **Wellington:** W. A., 1.35. **West Williamsfield:** W. M. S., 90c. **Windham:** S., 45c; W. M. S., 55c. **Collection:** 8. **Institute:** 9.82. Total, $93.76, of which $14.00 is a C. D. Coll'n, and $47.23 received through W. H. M. U.

OKLAHOMA—
Friend: "C. G. M.," 10.

OREGON—
Hillsboro: 1.90. **Monitor:** 1. **Oregon City:** 5.54. **Sheridan:** 2.48. Total, $10.92.

PENNSYLVANIA—
Buttonwood: 2. **Fountain Springs:** S., 3. **Scranton:** Puritan, 6.90. **Friend:** "R. J. S.," 2.50. Total, $14.40.

RHODE ISLAND—
E. Providence: Riverside S., 5. **Providence:** Plymouth, 25. **Saylesville:** 7.50. Total, $37.50.

SOUTH DAKOTA—
Bryant: 50c. **Ipswich:** 25. **Lane:** 32c. **Oahe:** Indian, 1.73; Moreau River, 3; Cheyenne River, 87c; Virgin Creek, 1; Buffalo, 74c; Lower Cheyenne River, 63c; Upper Cheyenne River, 86c. Total, $34.65.

VERMONT—
Barton: W. M. S., 3. **Brookfield:** Second W. M. S., 2.50. **Duxbury:** 2. **Highgate:** 2. **Middlebury:** 17.04. **Orwell:** 16.25. **Rutland:** W. M. S., 5. **St. Albans:** W. M. S., 8. **Waitsfield:** S., 2. **West Rutland:** S., 9.07. Total, $66.86, of which $29.57 is received through W. H. M. U.

WASHINGTON—
Bellingham: 14. **Brewster:** 5. **Seattle:** Alki, 2; Fauntleroy, 2.25. **South Bend:** Special, 5. **Spokane:** Westside, 2.66. **Collections:** 5.26. Total, $36.17.

WISCONSIN—
Appollonia: 1. **Baraboo:** W. M. S., 60c. **Berlin:** 45c. **Bloomer:** W. M. S., 50c. **Lake Geneva:** 8.86. **Menasha:** 18.10. **Milwaukee:** Grand Ave. W. M. S., 80c; Hanover St. W. M. S., 1.60. **Prescott:** S., 9. **Rochester:** L. A., 1.50. **Shullsburg:** 5.10. **Sparta:** W. M. S., 1.35. **Union Grove:** W. M. S., 1.05. Total, $49.91, of which $7.85 is received through W. H. M. U.

HAWAII—
Keokea: Chinese S., 2.85.

INCOME—
Missionary Trust Fund: 99. **Asa Bullard Fund:** 234. **Christian Knowledge Fund:** 110. **Legacy Account:** 443.16. **M. T. Dill Fund:** 75.04. **M. S. Spalding Fund:** 87.62. **McMillen Fund:** 10.51. **Samuel Williams Fund:** 6.04. Total, $1,065.37.

Grant Business Dept.: 5,000.

Total for month, $8,288.99, of which $15.68 is C. D. Coll'ns, and $692.90 received through W. H. M. U.

During the month the Society has aided 61 schools, of which 13 were newly organized.

LEGACIES RECEIVED.

December, January and February.

Estate of A. J. Moody, Mass.: 251.04. **Estate of Bradford M. Field, Mass.:** 275. **Estate of Susan C. Dove, Mass.:** 2,000. **Estate of Susan J. Ross, Mass.:** 70.54. Total for quarter, $2,596.58.